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The CHRISTIAN CENTURY

Published Weekly

Bitter Dilemma in China

By Frank W. Price

Let Church Colleges Pioneer!

By J. Paul Williams

Capitalism and Communism at Amsterdam

By John C. Bennett

A Christian Christmas

An Editorial

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In This Issue

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FRANK W. PRICE is secretary for rural work of the Church of Christ in China and chairman of the rural work committee of the National Christian Council of China. His Sprunt lectures have just been published by the John Knox Press. Dr. Price sent this article by air mail from Shanghai, after returning from Nanking, where he interviewed leaders representing the various points of view he describes. He is recognized as an authority on Chinese life.

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December 15, 1948

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Calendar of Coming Events

Nov. 29-Dec. 25. Worldwide Bible Reading (American Bible Society).

Dec. 19. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Dec. 19. Ford Hall Forum, Boston; Henry C. Wolfe, speaker.

Dec. 20-24; 27-31. Seventh Seminar on Normal Living, Antioch College, Yellow Springs, Ohio.

Dec. 25. Christmas Day.

Dec. 26. Chicago Sunday Evening Club; John B. Thompson, speaker.

Dec. 26. Ford Hall Forum, Boston; Murray Banks, speaker.

Dec. 27-29. Retreat for Prayer and Christian Living, Second Presbyterian Church, Chicago.

Dec. 27-Jan. 1. United Student Christian Council First Ecumenical Student Conference, Lawrence, Kan.

Jan. 2-9. Universal Week of Prayer.

Jan. 2. Chicago Sunday Evening Club; Bishop Wallace E. Conkling, speaker.

Jan. 2. Ford Hall Forum, Boston; Robert R. Nathan, speaker.

Jan. 4. New York Institute for Religious and Social Studies; John Erskine, William Haller, Delmore Schwartz, speakers.

Jan. 6. Epiphany.

Jan. 8. North American Conference on Church Architecture, Union Theological Seminary, New York.

Jan. 9. Ford Hall Forum, Boston; Kirtley Mather, speaker.

Jan. 11. New York Institute for Religious and Social Studies; Elmer Rice, George N. Shuster, Theodore Spencer, speakers.

Jan. 13-20. National Christian Teaching Mission, Boulder, Colo.

Jan. 16-22. Church and Economic Life Week (Federal Council of Churches sponsorship).

Jan. 18. New York Institute for Religious and Social Studies; Mordecai M. Kaplan, Sherman Kent, Philip Rahv, speakers.

Jan. 18. Wisconsin Council of Churches Annual Meeting, First University Methodist Church, Madison.

Jan. 20-27. National Christian Teaching Missions, Saginaw, Mich.; Sioux Falls, S. D.

Jan. 24-27. Ohio Pastors' Convention, Columbus.

Feb. 1-4. National Lutheran Council Annual Meeting, New York City.

Feb. 3-10. National Christian Teaching Missions, Burbank, North Hollywood and Van Nuys, Calif.

Feb. 6-12. Boy Scout Week.

Feb. 13. Race Relations Sunday.

Feb. 17-24. National Christian Teaching Mission, Riverside and Pasadena, Calif.

Feb. 20-27. American Brotherhood Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

UNITED NATIONS aid for the relief of 700,000 Arab refugees of the Palestine war did not come a moment too soon. The fact that the aid was given through the U. N. served to relieve some of the disappointment over the generally uninspiring record of the Paris meeting of the U. N. Assembly. Principal accomplishments of the Assembly, up to its last few days, were its approval of atomic energy, its renewal of efforts for the reduction of conventional armaments, and its denunciation of the Communist aggressors in the Greek war. It had not reached an accord on settlement of the Palestine strife, although an agreement recognizing Israeli victories seemed to be in sight. It failed to resolve the Berlin crisis, which now seems to have settled down to a prolonged test of strength. Such meager results point up the sad fact that in the third year after the end of the Second World War, "peace on earth" has not yet come. The power of the Assembly is confined to its moral influence, which seems to be a declining factor in international affairs. The supreme test of the General Assembly and of the United Nations is still whether it can find some way to bridge the gulf between the Soviet Union and the West. That gulf is deeper today than it has been at any time since the war.

Help Promised for Arab Refugees

Council Advances Plan for Merger

PROSPECTS that the long discussed merger of interchurch organizations will become a reality by the end of 1950 are bright as a result of the biennial meeting of the Federal Council of Churches. At this meeting, which is reported on page 1371, Dean Luther Weigle of the Yale Divinity School announced that denominations having a membership of more than 25,000,000 have approved the proposal. Omitting the Lutheran denominations, which stand in a special category with reference to this plan, this leaves denominations with a total membership of less than 1,000,000 which are now members of the Federal Council and which have not yet recorded their opinions. A large share of these bodies will approve, and none of them are likely to object to a decision on the part of those which have made up their minds. The principal difficulty now concerns the Lutherans. Partly as a result of the proposed merger of interchurch agencies, partly as a result of the ecumenical influence of the World Council of Churches, a number of proposals for organic inter-Lutheran unity have emerged in the last few months. The United Lutheran Church, the largest and most cooperative of Lutheran denominations, evidently fears that if it enters the National Council it may be maneuvered out of a larger Lutheran integration. Its decision is not easy to make, but it should not be permitted to delay the early completion of the seven years' work that has gone toward the formation of the National Council of Churches of Christ in the United States of America.

India Abolishes Untouchability

ONE OF THE most important social reforms of modern times was launched last week when the Indian Constituent Assembly outlawed the system of segregation called untouchability. The assembly is engaged in writing a constitution for the nation, and its action will become a part of that document. Declaring that "untouchability is abolished and its practice in any form is forbidden," the lawmakers made it "a punishable offense in accordance with the law." More than 50,000,000 persons are immediately affected, and the social, economic, political and spiritual consequences are incalculable. The system of discrimination involved in this practice originated in Hinduism, which decreed that a large segment of the population are outcastes, below the four principal castes of priests, warriors, tradesmen and laborers. Outlawry of untouchability releases these outcastes from the most degrading economic and social slavery, and initiates reforms as great as the abolition of chattel slavery and serfdom in

Western nations. Of course the promulgation of a constitution containing this provision will not in itself produce the necessary social revolution. But this revolution has already started and it will now move forward more rapidly. An important factor in the outlawry of untouchability is the success of Christian missions among the outcastes. Mahatma Gandhi took the first steps toward the emancipation of the outcastes in the hope of stopping mass conversions, which he opposed. This latest development may slow down the work of Christian missions, but it will be welcomed by all Christians regardless. It represents a victory for freedom in which all men can take profound satisfaction.

Berliners Show Their Colors

THE OUTCOME of the Berlin election clearly indicates how the battle for the German mind is going. Public opinion in that country swung sharply in favor of the Western allies soon after the air lift was placed in operation last summer. The contrast between the Russians' attempt to win political advantage through threats of starvation of 2,000,000 Berlin residents and the Anglo-American determination to save them from this fate even at the price of an air lift costly in life and money impressed Germans everywhere. Up until that time the people of Berlin were generally more critical of the Western allies than were their countrymen of the west. But the blockade and air lift changed all that. The amount of supplies thus made available is small, and life in Berlin is austere, even when judged by the low standards of postwar Germany. The ration is low, fuel is almost non-existent and business is reduced to 20 per cent of normal. But what has been done keeps the spark of resistance to Communism alive. So threats by Russians and Russian puppets did not dissuade residents of the western sectors of Berlin from turning out and registering an overwhelming 84 per cent vote in favor of parties supporting the West. The Communist parties had broadcast commands and entreaties to Berliners to boycott the election; hence every vote cast registered defiance to them. Since Berliners know how powerful is the Russian grip on their city the vote is a remarkable tribute to the Western allies and an equally sharp rebuke to Russian ruthlessness. It now remains for the Western allies so to conduct themselves as to conserve and build upon this expression of confidence.

Medical Association to Fight 'Socialism'

"SOCIALIZED medicine" must be just around the corner, if the action of the house of delegates of the American Medical Association is any indication. Meeting in St. Louis, the house voted to raise a fund of $3,500,000 to fight the compulsory health insurance plan proposed by President Truman. The 140,000 physicians who are to be assessed $25 each to build this lobbying fund have no choice but to pay, we are told. Contributions to the fund for promoting voluntary medicine are compulsory, since few physicians are prepared to incur the displeasure of the powerful American Medical Association or its local branches. The A.M.A. fears that President Truman may be able to persuade the 81st Congress to adopt his plan for compulsory health insurance, which the doctors' organization describes as "socialized" or "political" medicine. As an alternative, the A.M.A. promotes the voluntary Blue Cross plan. Although this plan has greatly expanded its coverage during recent years, it is still far from being universal. While doctors' incomes are still the highest of any profession, the medical service needed by the nation is not available. Large rural areas are without physicians and most of our people have never heard of preventive medicine. The A.M.A. says that "the great accomplishments of American medicine are the result of development by a free profession working under a free system, unhampered by government control." We doubt that this assertion can be sustained by the facts, particularly in the light of such studies as "The Nation's Health" by Oscar R. Ewing, Federal Security administrator. The A.M.A. is itself so powerful that medicine can hardly be called "a free profession working under a free system." The doctors are already subject to collective pressures. Why then should not the profession give the objects of their services a voice in decisions involving their welfare? Unfortunately the discipline of specialized professional studies in medical schools is so narrow that the graduating physician has little conception of the nature of the society in which he must live and work, to say nothing of the bearing of spiritual and personal factors on the "cases" which he treats. This A.M.A. action reflects this social lag. It will be interpreted by the public as motivated largely by the profession's financial interests.

Genocide Pact Approved

IT TOOK two years' work before various United Nations bodies before the crime of genocide was outlawed. The draft completed by the legal committee of the General Assembly defines genocide as the destruction in whole or in part of a national, ethnic, racial or religious group. When this agreement is signed by twenty nations, it goes into effect and permits punishment under international law for this particularly debased form of wholesale murder. The systematic extermination by the nazis of six million European Jews between 1933 and 1945 made the appeal for outlawry finally irresistible. But genocide as now defined did not begin with the nazis. The treatment meted out to the Armenians by the Turks after World War I was genocide. The St. Bartholomew's Day massacre of the Huguenots in France fits the definition. Some aspects of the white man's ruthlessness in dealing with the American Indians could so be described. If the Morgenthau plan for Germany had been persisted in, the charge of genocide would certainly have been raised. for the U. N. pact outlaws "deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part." Its language

would, in our opinion, make it applicable to the employment in war of weapons of mass destruction. And it could certainly be invoked against the wholesale kidnaping of children which has occurred in the Greek-Balkan war. Genocide, the U. N. document declares, is a crime in peace or in war, and persons who commit it "shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals." The outlawry of genocide is a long legal step in the right direction, but the fact that genocide is still a possibility indicates how far we have yet to go.

Costa Rica Disbands Its Army

LITTLE Costa Rica has disbanded its army. By a sweeping decree, its provisional president abolished the military force which had won a brief civil war earlier this year. He simply declared that the army is no longer needed, and that Costa Rica will return forthwith to its democratic tradition of having more schoolteachers than soldiers. Of course, too much cannot be made of this event. The little Central American state has no worldwide responsibilities and desires none. But the act deserves attention, if for no other reason than that it challenges the general assumption that military establishments will, like death and taxes, always be with us. The United Press, without intending to be humorous, stated that the "edict dissolving the army came as a bombshell to the diplomats" attending a ceremony at which the president turned over his country's principal fortress "to a committee for the establishment of a museum." The U.P. exaggerates by colossal understatement. The president's act was no bombshell. It was an atomic explosion, opening up mind-stretching vistas of a new era as attractive to the common people of the world as it is terrifying to the general staffs. In such an era, the nations could repair in a decade the physical damage wrought by history's most destructive war.

Conscription Rate Is Lowered

WHY DID the army, which worked so hard for conscription, announce almost as soon as the first draftees were called up in December that it would cut back its manpower requirements in January? It may have been influenced by an unfavorable public reaction to the revival of the draft. It may have found that volunteers, of whom there is still a plentiful supply, make better soldiers anyway. A more likely hypothesis than either of these, however, is that of the *New York Times*, which says that the move "looks very much like the first salvo of a campaign to persuade Congress to give the army a larger slice of defense money." The military forces already have good prospect of getting about one-third of the $45 billion national budget which President Truman is expected to present to Congress in January. The joint chiefs of staff are reported to have reached an agreement that the army, navy and airforce will not compete for funds before Congress. The *Times* has little faith that this agreement will stand. For this view there is considerable support in the record of last spring. Then there was a similar compact, but it did not last. In a wild scramble for funds, subordinates appealed to Congress over the head of Secretary of Defense Forrestal. Congress was terrified by what Hanson W. Baldwin, noted military writer, describes as "a war scare, partially inspired in Washington, where predictions were then being made that there would be 'war before the harvest.'" So it voted more money for military purposes than either the President or the secretary of defense asked for. But the harvest came and ended without war. The American election, which was the next date set for the explosion, passed peacefully. By late fall the springtime congressional panic began to look silly. Now comes the conscription cut. The Berlin crisis is unsolved and the Asiatic crisis is worse than ever. Is the army saying to the nation: "Very well. You have made your decision. We will do the best we can on our share of a mere $15 billion a year"? If so, its tune will change.

Methodist Bishops Deny Charges

THE COUNCIL of Bishops of the Methodist Church replied on December 2 to the charges of the House committee on un-American activities. Their 1,200-word statement denied that Communism had infiltrated the Protestant churches. They defended Union Theological Seminary, New York, the Y.M.C.A. and the Y.W.C.A., which had been smeared by innuendo in the House committee's pamphlet, *100 Things You Ought to Know about Communism and Religion*. They pointed out that the Epworth League, which was attacked, was disbanded nearly a decade ago and they stoutly championed the loyalty and religious devotion of Methodist youth. They quoted their own denunciation of Communism at the recent General Conference in Boston and upheld the positions of the Federal and World councils in condemning Communism. Surprisingly, their statement failed even to mention the unofficial Methodist Federation for Social Action, which was also attacked by the House committee. The oversight is the more puzzling because the secretary of the organization was in Cincinnati at the time when the bishops drew up their statement. The bishops ended their declaration by an appeal to the American press and radio to correct the false impressions they had created by disseminating the false charges of the House committee and by playing up its endorsement by so-called "eminent divines . . . no one of whom occupies a place of responsible leadership in the major denominations of the nation." This is good counsel, but we doubt that it will be followed. Protestantism should have a public relations policy which will continuously keep the position of its cooperative churches before the nation. It needs to have an instrument through which replies can immediately be made to slanders like those of the House committee. The Federal Council has an enlarged public relations department under competent leadership. It should be empowered by the denominations to speak for them all in reply to charges of this kind. A

delay of two weeks or a month and then an answer by the representatives of one denomination is not an adequate way to maintain the position of Protestantism before public opinion.

A Christian Christmas

IN SPITE of all evidence to the contrary, Christmas is not a pagan festival. It is the high day of the Christian year. It celebrates the most luminous event of history—God's gift to man of his Son Jesus Christ. So a Christian Christmas is one which joyously hymns the Creator's self-giving. In the loveliest harmonies, the most enchanting colors and the noblest words it recalls his redemptive deed. But the language of the soul does not exhaust itself in sermons, pigments and music. It finds expression in action. To celebrate the supreme gift, it gives—not to the favored few, but to all who are in need; not to those who can recompense in kind, but to those who can never repay.

What evidence can be found that in America this year Christmas will deserve the name Christian? Certainly there will be no lack of its observance in worship, in melody, in colorful illumination. Often we take this observance too much for granted; it is in itself something for which to be grateful. But there will also be deeds of generous self-giving. Consider what a relatively few Americans are doing to make this a Christian Christmas by sharing their sufficiency with hungry and impoverished people overseas whom they will never see and who can never return their gifts in kind.

I

In at least 23 states the Christian Rural Overseas Program is assembling Christmas trains. We are informed that between 2,000 and 2,500 freight cars are being loaded with gifts of grain, beans, meat, dairy products, cotton, rice and other life-giving products of American farms. This is the largest voluntary effort of its kind ever undertaken anywhere. Each state is planning one or more religious services of dedication as its train is assembled. On Christmas Day simultaneous services of thanksgiving and dedication will be held at shipside in Philadelphia, Norfolk, Charleston, Savannah, Mobile, New Orleans, Galveston, San Francisco, Portland and Seattle.

This is magnificent! This is Christian compassion conceived in terms that will convince even the most skeptical that the church people of this country take their faith seriously. The fact that this mighty outpouring of gifts comes from rural America reveals that the relative prosperity of agriculture during recent years has not shriveled the souls of the men and women on the land. From Alabama, California, Colorado, Georgia, Illinois, Indiana, Iowa, Kansas, Louisiana, Minnesota, Missouri, Nebraska, North Carolina, North Dakota, Ohio, Oregon, South Carolina, South Dakota, Texas, Washington, Wisconsin and Wyoming these cars are rolling to the sea. Since the CROP organization is a cooperative venture by Church World Service (representing 21 Protestant denominations), Lutheran World Relief (representing the various Lutheran synods) and the Catholic Rural Life Conference, it is demonstrating how cooperative action for the relief of human suffering releases Christian benevolence which too often languishes in sectarian chains.

CROP contributions will be distributed through church channels overseas solely on the basis of need. Considerations of race, religious creed or political affiliation will not be permitted to influence the distribution. John D. Metzler, able national chairman, says that "the bulk of CROP goods gets into the hands of children, widows, the aged and the ill. It reaches those who have no money to buy and who will receive relief through no other channels." So this is Christian magnanimity in its truest Christmas spirit.

II

But it is not only the farmers who are striving to make this a Christian Christmas. From cities and towns comes evidence just as convincing that the observance of the season this year is not going to be confined to conventional forms. The Church of the Good Shepherd in Chicago is entering nobly into the community of self-giving, though many of its Negro members have low incomes. Its minister, Arthur D. Gray, says that the whole congregation is trying "to make the Christmas season a vital spiritual experience." The young people and the children of his south side congregation are saving for an offering for the relief of children overseas. The church as a whole is sharing in the Christmas collection of the Congregational committee on war victims and reconstruction. Other contributions are planned for the aged ministers of the denomination. And on top of all this, the church is making up Christmas packages and baskets for needy persons in its neighborhood.

A southern church tells a different but equally interesting story. The University Methodist Church of Chapel Hill, North Carolina, is quite concerned to be of help to German Christians. Its women's society is collecting articles to be sold at a Christmas bazaar being held by a near-by German Methodist Church for the purpose of getting funds to build a church in Germany to replace one which was destroyed—probably by our bombers—during the war. Its Sunday school children are sending small gifts to be distributed to the children of a similar school in Germany. Older children are working on a project called "Pack a Towel for a Teen-Ager." A number of members are sending Christmas boxes to families or individuals whose names they have secured through the church or through church members who have traveled abroad. The community Thanksgiving service in Chapel Hill devoted its offering to overseas relief. Henry G. Ruark, minister of the University Church, doubts that his church "is doing anything for overseas relief unusual enough to be mentioned."

It is sometimes said that the community-type church allows its benevolent spirit to languish because it lacks the incentive provided by a denominational connection. The plans of First Community Church, Columbus, Ohio, do not support that opinion. This year, beginning

with Thanksgiving and culminating at Christmas, it is staging a continuous collection of clothing for overseas relief. Scores of young people and adults are cooperating, says Roy A. Burkhart, its minister, "right through to the mailing of the packages." The Community Church has a very large membership, but its members give generously to a great many overseas as well as local projects. On Christmas evening they bring to the church a special offering made possible by the self-denial of going without lunches. This is divided between service to human need in Columbus and overseas relief, the latter being channeled through the American Friends Service Committee. On Christmas Day members participate in a citywide visitation to all shut-ins, particularly to those in institutions. The young people of the church conduct worship services in institutions for the remainder of the winter, beginning with Christmas. "It's all too little," says Dr. Burkhart.

Suburban churches are often accused of being complacently self-centered, but the First Congregational Church of Oak Park, Illinois, is anything but that. Its women do a large amount of sewing on garments destined for use overseas, and in addition are giving $5,000 for aid to war victims. The church school is giving $1,000 and the church, including the school, expects to complete at Christmas a total sum of $16,500 for foreign relief. This church, whose minister is Albert Buckner Coe, serves as an area receiving center for clothing and other packages given to Church World Service, and its members support CROP and give to individuals through CARE.

The First Congregational Church of Washington, D. C., also has a large number of persons who send CARE parcels to individuals abroad. The young people of that congregation are accepting orders for CARE packages and are providing the names of persons in Europe who are greatly in need. The church has secured names of people in Asia as well as Europe for church families to help. "Almost every society or group," writes Carl Heath Kopf, "has its special project of aid to a family or group. Those who have recently come from Europe—I hate the cold title, 'displaced persons'—are finding friends in the church and taking a normal place in the work and worship of the parish." This church also participates in the denominational fund for war victims. "All through the church there seems to be a conviction that what counts most this Christmas is sending actual help where it is needed most," says Dr. Kopf.

III

This story could be extended indefinitely. Two more churches, one on the east coast and one on the west, offer instructive examples of what we are talking about. The Riverside Church in New York devotes its Christmas offering to three interracial projects located in its immediate neighborhood—the Manhattanville Neighborhood Center, the Manhattanville Day Nursery and the Morningside Community Center. But the church also contributes to a great year-round enterprise called the Riverside Fund for World Service. Since Easter 1947, when the fund was started, the church has received in contributions and pledges approximately $120,000 for this purpose. The fund is devoted to general relief, to rehabilitation of Christian church life abroad, to youth training around the world and to specific objectives designated by the donors, according to its minister, Robert J. McCracken.

The American Friends Service Committee and Church World Service are helped by the Riverside general relief funds. This money is used to relieve hunger, particularly of children, to rebuild the health and hopes of pastors and their families in Europe, to build a Christian church in Japan, to rehabilitate personnel of Protestant orphanages, church schools and deaconess homes in war-devastated areas. Service to youth made possible by this church includes help for the American Farm School in Greece, support for a Christian youth leader in a Y.M.C.A. camping program in Germany, assisting some of the significant work of the Y.W.C.A. in the Far East and rebuilding the library of Fukien University in China. An interesting special project is the translation and publication in Arabic of the best seller, *On Being a Real Person*, written by Harry Emerson Fosdick, minister emeritus of Riverside.

IV

Nearly three thousand miles to the west of New York, in Berkeley, California, Vere V. Loper says of his First Congregational Church: "I do not consider that there is anything unique or outstanding in what we are doing." If he is right, then something tremendously promising is happening this Christmas season in America. Dr. Loper writes: "A woman came to my office this morning with a magnificent hand-woven Irish linen tablecloth, beautifully embroidered, a family heirloom, which she asked to have sold and the money sent to starving children abroad. She tried to hide the obvious fact from me that she was the donor. Needless to say, I did not press her to admit it." One section of the woman's association of the church is giving $680 to the United Nations Appeal for Children, and is sending 325 articles of clothing to Finland and three bundles of "World Community Day" packages to the United Council of Church Women. Another group has sent several encylopedias to impoverished schools abroad. A youth group has forwarded many parcels to Japan. A sewing circle has collected and repaired for shipping 284 boys' sweaters, girls' dresses, infants' garments and quilts.

On top of this the church has given an offering of money each Christmas for the last four years. Each time it has exceeded $3,000. Half of what is given this year will go to Church World Service, the remainder to the denominational benevolences. The social action and the missionary committees of the church show motion pictures and distribute literature in an educational program that continues throughout the year. Other offerings are also taken when special needs press, and these sometimes amount to $1,000. The church staff keeps a Church World Service barrel constantly outside the church office, and the members fill one or more barrels a week. The high school group is attempting to persuade each church group of the same age in the city to help in a clothing collection for Church World Service during

the Christmas season. They have had some success, since many young people are stirring their own churches to more vigorous action. And so many people are personally sending CARE and other parcels to individuals in Austria, Japan, Italy, China and Germany that the minister says: "I should be greatly surprised if much more foreign aid is not given by individuals apart from the church than is done through the church and its organizations. I have, of course, no way of knowing. We keep planting the seeds and have every reason to believe that they are yielding fruit. We have never made any effort to know all that was done or to have it channeled through the church."

These examples of what certain churches in widely separated areas of the nation are doing provide of course only a small sample of the total efforts being made this Christmas season by American Christians to share their relative plenty with a suffering world overseas. But, combined with CROP's epochal efforts in almost half the states of the union, they are representative of what is being done on a wide scale to make this a Christian Christmas. Others can do the same if they sympathize as deeply, believe as passionately and work as assiduously. We hope that when the season is over there may come to this office reports of projects by which other congregations have successfully made their Christmas observance this year truly Christian.

A Bedside Library

EDITOR THE CHRISTIAN CENTURY:

SIR: For some years now I have been pondering the selection of a bedside library. I need help. If any of your readers will come to Simeon's assistance, he will be grateful and drop down a note of thanks from his column.

The usual idea behind a bedside library has been to select a few books that are good to read—bright, entertaining things that will make a guest exclaim as he turns out the light, "What a perfect hostess, even to the selection of books!" I want a bedside library made up of books which will not entertain me but put me to sleep. Oft in the stilly night, e'er slumber's chain hath bound me—to wit, about 2 a. m.—I long for some sure-fire reading matter that will steal over me like waves of laudanum, a soporific benison that will leave no bad hangover in the morning.

The publisher who puts out such a sleep-inducing shelf will make a fortune. It will not be a five-foot shelf, like President Eliot's, but six inches of printed chloroform.

One trouble, of course, is that we do not all drowse off to the same drug. In the main, it has to be something that will break the current of your daily thoughts and still anesthetize you. One of my friends, who dimly remembered that Simeon once wrote an alleged book, advised me, kindly, "Why don't you read that?" He had something there. The trouble is, a thing like that book, or a telephone directory, or a copy of the abridgment of the Statutes of Indiana, 1895, will not turn the switch to shunt your mind off the track of inflation, the Berlin airlift, or the leak in the car radiator.

I have been making progress. One of my surest bets is William Falkner, the most overpraised and underread of American novelists. Falkner is one of my favorite ships to dreamland. He writes in a wonderful style—rambling, confused, turgid, hysterical. His sentences start out like Abraham, not knowing whither they go, and as you try to follow them, sleep knits up the raveled sleave of grammar. He will frequently run 65 adjectives to 64 nouns. Try *Absalom, Absalom!* If you don't go to sleep before you read forty pages, you'd better send for your doctor.

Another good substitute for veronal, so far as I am concerned, is Henry James in his later manner. Try *The Sacred Fount*. Counting the commas is better than counting sheep, for once in a while a sheep will knock down the top rail and jolt you awake again. But Henry James flows smoothly. And the meaning eludes you.

There is always the *Congressional Record*. But that is not to be depended on, for every so often it becomes one of the most exciting, or at least enlivening, publications on earth. Moreover it is inconvenient to hold in bed.

When all else fails, you can try John Dewey. The flame of his thought burns dimly like smoking flax, and a few pages of it, when you are tired, will lull you to sleep like gentle rain on the roof. If you like modern poetry try one of my stand-bys—e. e. cummings. A few pages will bring a last vision like the glimpse of the nurse in the operating room, nodding to the surgeon to indicate, "He is under now. You can go ahead."

But I need some more dependable sleeping pills, nicely bound in cloth, beside the bedside lamp. Please help me.

Yours wakefully,

SIMEON STYLITES.

VERSE

Star Worlds

ABOVE the hills bright star worlds lift
Their sparkling diadem
Across a universe so vast
No mind can compass them;
Yet did this tiny earth alone
Know Bethlehem?

LESLIE SAVAGE CLARK.

The Ancient Way

IN MAPS of ancient Babylon, they say,
Babylon formed the planet's largest part,
Its base and apex, and its limbs and heart.

Yet, knowing more geography today,
How many nations choose the ancient way,
And draw themselves a Babylonian chart!

STANTON A. COBLENTZ.

Let Church Colleges Pioneer!

By J. Paul Williams

THE ROLE of the Christian college is becoming increasingly difficult to define. A few decades ago churchmen considered its function clear. They viewed the state university with distrust and suspicion; out of it, they thought, could come little concern for the church. Consequently the church college, which had been founded and was maintained by a specific denomination, was held to have as its primary function the furthering of denominational, or at least Protestant, interests. The college taught church doctrines, trained devout laymen, recruited for the ministry. Thus Protestant churchmen generally adopted for higher education an ideal which was far more sectarian than their ideal for elementary and secondary education. At the lower levels, Protestants gave their support to the public schools; they distrusted and opposed parochial schools. But at the higher levels Protestants subscribed to an ideal which was parochial in all essential details.

This narrow ideal has been rejected by a considerable proportion of the Protestant colleges. Several factors have been responsible for this development. One factor is the increasing ecumenical consciousness in the Protestant churches. Another is the adoption by Protestant colleges of secular standards of academic excellence. But the most important is the passing of legal control from groups of men with a church orientation to groups of men with a secular orientation; since the churches did not provide adequate financial support, college boards of trustees gradually became loaded with men of financial rather than of religious interests and connections.

The Parochial Ideal Will Not Do

These various developments have proceeded so far in the older Protestant colleges and universities that most of them now aggressively deny any denominational affiliation and are in fact as secular as the state universities. There remain, however, a number of colleges which retain their churchly allegiance. How should the purpose of these institutions be conceived?

The older parochial ideal is inadequate—if for no other reason, because so few students can or will attend the church college. In 1945, only about one-sixth of the nation's college students were enrolled in institutions which avow a Protestant affiliation. This proportion has doubtless been lowered by the recent increases in college enrollments and will be lowered still more if our society makes it possible for college enrollments to continue increasing, as the President's Commission on Higher Education recommends.

But the parochial ideal is inadequate on more important grounds. The aim of the church is not to establish little islands of piety in the midst of an ocean of secularism, but rather to affect the whole of society, to bring all men to the Kingdom of God. The major educational problem facing Protestantism is how to provide religious experiences which are capable of developing spiritual maturity in the life of a people whose major training is received under public auspices. Unless the publicly operated educational institutions of America can be brought to make significant contributions to the religious training of our youth, there is little prospect of decreasing the religious illiteracy and unconcern of the average citizen. However skillful the church-related college might become in teaching religion to its own students, it can never by itself have much influence on the religious training of the overwhelming majority of students, who attend public and secular institutions.

The Function of Private Schools

Roman Catholics are challenging the public school system. They design to establish a complete set of sectarian schools, top to bottom. Protestants find such a program untenable. Most of them oppose denominational schools at the elementary and secondary levels. But is there no place for Protestant denominational schools? I think there is. Protestants need schools of many types to furnish yardsticks by which public education can be judged, to provide places of experimentation with methods that ultimately can affect public education, and above all to be educational pioneers, particularly in the teaching of religion.

In any socialist system—and public education is socialist—there are two major threats. One is the threat to liberty. When public control is absolute in any area of living, liberty in that area departs. The continued existence of private schools and colleges in the United States is a guarantee that the threat of excessive governmental interference in education has been successfully met.

Jarring Conservatism Out of Its Rut

The second major threat in public control is the threat of conservatism, of stodginess. Any powerful or near-monopolistic group, public or private, tends to adhere to the good old paths. Such groups are jarred out of their complacency by competition. There are very few Americans who would wish to return to an exclusively private system of education. Likewise, there are few who desire an exclusively public system of education. The function of private enterprise in areas where the government assumes major responsibilities is to explore proposals which are rejected by the ruling bureaucracy. Most of the educational advances in America have in fact been pioneered by private institutions.

From the Protestant point of view, the most glaring weakness of the public schools and colleges is their secularism. But from the point of view of most school men, secularism is one of the major strengths of the public schools and colleges. Here is a clear conflict of ideals. But the school men are in the saddle and permit little or no genuine experimentation with teaching religion. In such a situation, the recourse of religious leaders is clear. They can strive in every legitimate way

to influence public school policy. One important method of exerting such influence is to demonstrate how the public educational system could be more effective.

If American schools achieve a more significant method of teaching religion, they will do it almost surely as the result of experimentation on the part of private schools. Such experimentation would need to be carried forward at all educational levels. Thus there would seem to be a clear need not only for the continuance of church-related liberal arts colleges but also for the continuance or establishment of church-related teachers' colleges, secondary schools and elementary schools. The primary function of these various institutions ought not to be to further Protestant interests in any narrow sense. Let such interests be cared for in the theological seminaries. The primary function should be to attempt to create patterns that could influence the administration of public education.

The church has pioneered in many areas. She is the mother of many institutions no longer under her charge: hospitals, social agencies, education itself. Within recent years, the church has made distinguished contributions to educational practice. The student Christian associations pioneered the freshman orientation programs now so common on the undergraduate campus; the discussion method of teaching received its major stimulus from the writings of a professor of theology, Harrison S. Elliott; foreign students first came here in appreciable numbers under missionary auspices.

The thesis that the public schools should teach religion descriptively has been widely discussed by the school men. But they have done little about it and are not likely to do more. Educational administrators hesitate to spend public money in experimenting with an area that has so long been off the reservation for public education. They have got to be shown that religion can be taught "objectively." Someone must write the books which can be used in such teaching; someone must train the teachers who can rise above sectarianism in the classroom. If Protestants continue to believe in and support a public educational system, let them demonstrate in their own institutions how public schools and universities might handle religion.

The development of Protestant educational philosophy was as much the result of financial considerations as of any other factor. When the children of the entire population began to attend school, Protestants proved unwilling to support parochial schools at the elementary level. But they did support the parochial ideal for higher education, since only a very small portion of the nation's young people attended college. Today the financial situation has changed and control of many colleges has slipped from Protestant hands. Ought not the Protestant churches to fortify the position of their remaining colleges by frankly disavowing the parochial ideal for higher education and by adopting a philosophy of education which encompasses the religious interests of our entire people?

Capitalism and Communism at Amsterdam

By John C. Bennett

THE MOST controversial sentence that came from Amsterdam was the sentence about the ideologies of communism and laissez faire capitalism. It was the lead sentence in the press reports of the work of Section III of the Assembly on "The Church and the Disorder of Society." The sentence runs as follows: "The Christian churches should reject the ideologies of both communism and laissez faire capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives." As was widely stated in the press, the words "laissez faire" and "extreme" were added the day after the report in its original form had been received by the Assembly.

Why was this sentence put into the report? Why was it amended? What did it mean before it was amended and what does it mean now? I shall attempt to answer these questions because there has been an enormous amount of misunderstanding in connection with them.

I

First of all, it is essential to remember that Amsterdam was a *world* assembly. It is a fact one may welcome or regret, but still an indisputable fact, that thinking in the church outside this country is quite far to the left of most thinking in the American Protestant churches. I believe that the sentence quoted above is worded in such a way as to be misunderstood by Americans. But without this sentence, or an equivalent one saying what this was intended to say, the report would not be an adequate an ecumenical document as in fact it has proved to be.

No statement on this subject that really represented the Assembly, even if it were fully understood, would be fully welcome in America. It is highly significant that in hours of discussion of the report in the section and in the plenary session of the Assembly only once was there voiced a criticism of the document from the point of view of a defender of capitalism. There were many speakers who would have preferred a much stronger condemnation of capitalism. When the first speaker on the report in the plenary session—Mr. Quentin Hogg—arose, I expected that some such criticism might come from him, for he is a Conservative member of the British House of Commons, but instead he warmly welcomed the report and merely suggested that a few additions be made.

Another background fact is that in Europe there is a

tendency to think of capitalism as a spiritual phenomenon, as a culture informed by the bourgeois mentality, as extreme individualism. In America we usually think of capitalism in external and institutional terms—as a mechanism for producing and distributing goods that is capable of almost indefinite modification. Very few Americans, even though they be left-wing New Dealers, repudiate capitalism as such.

Professor Brunner's discussions of capitalism illustrate the common European outlook. Brunner is himself one of the strongest opponents of communism among European theologians and he looks with great suspicion on the whole trend toward socialism, but he still speaks of communism and capitalism as twin evils. His own economic views would be acceptable to Americans who are open-minded defenders of what they call capitalism. Yet in his Amsterdam address he said that Christians should reject both capitalism and communism because "both spring from the same source of error and both are, although in a different manner, destructive of personality as well as of community." In an earlier systematic discussion he said of capitalism: "This system is contrary to the spirit of service; it is debased and irresponsible; indeed we may go further and say: it is irresponsibility developed into a system" (*The Divine Imperative*, p. 423).

II

The Amsterdam sentence that has caused so much discussion and the whole paragraph that it introduces were written in order to take account of the tendency to think of capitalism in these terms. One member of the drafting committee wanted the report to say that communism and capitalism are basically the same spiritual phenomenon. Such a judgment includes the idea that in both man is subjected to economics, to production, that in both the sense of human self-sufficiency dominates the culture, and that both are in different ways materialistic.

The paragraph as drafted made none of these far-reaching criticisms of capitalism as a spiritual phenomenon but said only that both communism and capitalism make false promises: "Each has made promises which it could not redeem. Communist ideology puts the emphasis upon economic justice, and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise; that, too, is an ideology which has been proved false." In the context of this paragraph the word "ideology" means "false promise." If that were clearly understood much misinterpretation of the report would be cleared away. This explanation should not obscure the fact that many of the delegates at Amsterdam did reject completely the institutions of capitalism. However, a report that went that far would have been one-sided and unfair to the convictions of many who do accept the specific criticisms of capitalistic promise and performance but still believe in the constructive possibilities of capitalistic institutions.

This report was at every stage a group product. It grew out of twelve hours of discussion on the part of the 120 members of the section. The most intensive work was done by a representative drafting committee composed of the following: Dr. C. L. Patijn of Holland, the chairman of the section; Canon V. A. Demant and Sir Walter Moberly of England; Prof, von Dietze of Germany; Prof. Emil Brunner of Switzerland; Prof. D. Moriaitis of Greece; Mr. G. V. Job of South India; Mr. Charles Taft and Profs. Reinhold Niebuhr and J. C. Bennett of the United States. The resulting document did clearly represent a consensus of the group. There were members of the section who in their personal convictions stand to the right or to the left of the report, but anything very different from the report in emphasis would have been rejected by the section.

III

I shall now discuss two common ways of misunderstanding the report, one in connection with the original version which condemned the ideology of capitalism without the use of "laissez faire" to qualify capitalism, the other concerning the significance of that amendment.

It was assumed by those who knew the report chiefly from that one controversial sentence in its unamended form that the Amsterdam Assembly had put communism and capitalism on exactly the same level and had condemned both equally. Such was not the case. In earlier paragraphs there is a careful analysis of the conflicts between Christianity and "the atheistic Marxian communism of our day," and between Christianity and capitalism. The criticisms of communism point to elements that are inherent in the contemporary communist movement with its center in the Soviet Union. They would not apply to some other form of communism that might be regarded as Christian; they apply only to the particular movement with which the report was concerned.

On the other hand, the criticisms of capitalism point to *tendencies* in capitalism, tendencies which can be modified. Capitalism has the advantage over communism that you can live with it and criticize it and change it. It is not a total view of life and hence it does not conflict with Christianity on as many levels as communism does. The report says explicitly that "the developments of capitalism vary from country to country and often the exploitation of the workers that was characteristic of early capitalism has been corrected in considerable measure by the influence of trade unions, social legislation and responsible management." However, the report goes on to mention four tendencies that are still characteristic of capitalism even though they are in some measure counteracted.

An opposite misinterpretation of the report has been sometimes heard. It is said that the Amsterdam Assembly had gone out on a limb and then, not too gracefully, had crawled back; that it decided to limit its criticisms to "laissez faire capitalism," which is reputed to be a dead horse anyway. This misinterpretation makes the report seem utterly innocuous. What I want to make clear is that the four criticisms of capitalism in the previous paragraph of the report (paragraph 21) stand,

and they apply to any form of capitalism. These criticisms are as follows:

> (1) Capitalism tends to subordinate what should be the primary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions. (2) It tends to produce serious inequalities. (3) It has developed a practical form of materialism in Western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money. (4) It has also kept the people of capitalist countries subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment.

IV

It has sometimes been suggested that the difference between European and American conceptions of capitalism is so great that what the report says about capitalism does not apply to American economic institutions. It is undoubtedly true that many of the things said about capitalism in the debates at Amsterdam do not apply to American capitalism, that there are many in other countries who do not understand how far the American economy has been modified by "trade unions, social legislation and responsible management" in recent years. But the actual sentences of the report are not unfair to the American situation.

Take the first two of the specific criticisms of capitalism. Would anyone maintain that these are not tendencies in America that must be continuously corrected? Can anyone deny that a "practical form of materialism" is widespread in this country and that this has much to do with emphasis upon "success in making money"? It is too early to say how far it will be possible in America to arrest the fourth tendency—the tendency to subject the people to a "kind of fate which has taken the form of such social catastrophes as mass unemployment." Our people, including many of the leaders of business, are now better prepared to take drastic steps to prevent a recurrence of mass unemployment, but success here is by no means assured.

What is said in the paragraph about "ideologies" (paragraph 22) does apply to America in considerable measure because the assumption is very common here that "justice will follow as a by-product of free enterprise." Moreover, efforts to bring American capitalism under social control, which may make our institutions better than our critics in other lands realize, have been and are still strongly resisted in the name of this belief in the self-sufficiency of free enterprise.

The addition of the words "laissez faire" did not really alter the intention of the paragraph in question. That paragraph dealt only with ideologies or false promises. Whatever may be true of modern capitalism, whether or not it has become largely monopolistic, it is still defended on the assumption that it is an essentially free economy.

Why was the change made? It was not made as a result of debate in the Assembly. The report was received by the Assembly with only two dissenting votes. But immediately there arose strong objection on the part of some Americans—both delegates who had a right to the floor and others who did not have that right—on the ground that the original wording sounded as though the Assembly was condemning both communism and capitalism in the same way. Charles P. Taft, who was a member of the drafting committee and had followed the report from the beginning, seems to be the person who received most of the objections. He had not been altogether satisfied about the controversial sentence and would have moved its amendment at the plenary session if another engagement had not called him away. He got in touch with the officers of the section and with as many members of the drafting committee as could be found at the last minute, and proposed an amendment in the interests of clarification. No one was happy about this reopening of the subject but all felt that the misunderstanding did need to be cleared up. If they had not sincerely believed that, I am sure they would not have accepted any change. If, as is alleged, there was financial pressure in the background, it was only this recognition of a real misunderstanding that persuaded the drafting committee to consent to the amendment. The amendment was finally accepted by the Assembly at a plenary session without debate.

V

What positive program is implied in this report? It is often assumed that the report is entirely negative, criticizing both communism and capitalism but giving no constructive guidance. In the nature of the case an ecumenical document of this kind cannot be precise in suggesting next steps that would be relevant to such different situations as those in Britain, America, India and Hungary. There is no *Christian* economic system that can be recommended to all nations. All that is possible in an ecumenical statement is to point out the direction in which society should move and to emphasize the dangers on both sides of the road. Part II of the report, "Economic and Political Organization," attempts to show what this road is in general terms. It is definitely a middle road between totalitarianism on the one hand and an anarchic individualism on the other.

At a press conference I was asked if British socialism is an illustration of this constructive position. I answered that British socialism is one form that an attempt to be true to these principles might take but that it is not the only form; in America a similar attempt would have its own distinctive characteristics. Indeed, I think it only fair to the report to say that the general direction in which it points might in some places appear to be a modified capitalism and in other places a modified socialism. In either case the attempt should be to avoid doctrinaire positions and stereotypes and to work, as the report says, for "new creative solutions which never allow either justice or freedom to destroy the other."

Interpreters of Amsterdam, so far as this report of Section III is concerned, have a double task. They can help to explain it so that people will not think of the whole report in terms of one sentence torn from its context; so that it will be clear that it does not put communism and capitalism on the same level and condemn both in exactly the same way. But they also must guard against the temptation to explain away the criticisms of capitalism in order to make the report more palatable in America.

Bitter Dilemma in China

By Frank W. Price

THE WORD universally heard in China today is *k'u*, "bitter." Bitterness is the meat of most of the people, whether in Communist areas, in fighting zones or in Nationalist China. Bitterness is the drink of millions of refugees and of all who look to tomorrow with insecurity or despair. Bitter too are the choices that must be made, the dilemmas that must be faced. As Communist armies advance, provincial capitals fall, economic conditions deteriorate, popular confidence in the government drops to a new low and Westerners evacuate, these dilemmas become real and tragic for us all. Almost the only people sure of themselves are the three or four million closely knit and fanatically determined Communist soldiers and party workers who are spearheading the revolution which the national government calls a rebellion.

I

Government opinion is now divided. Should the Nationalist forces fight on and risk further disastrous defeats followed by the loss of Peiping, Nanking, Shanghai and finally the whole Yangtze valley? Or should the government propose fresh negotiations for peaceful settlement which, however, might result in Communist domination? President Chiang Kai-shek stands unshakable in his determination to continue the struggle, and a strong section of his party and government support him. He is convinced that government defeat or compromise would mean the surrender of China's independence and greater sufferings than any the country has yet experienced. He knows that his government is unpopular today but is confident that the people will rally behind him when the tide of battle begins to turn and when the real issues of the conflict are more clearly understood. Chiang believes that Nanking can be held, but that if the Nationalist forces should be driven from east and central China, the government could move southward for a protracted resistance.

Chiang's "fight to the bitter end" policy has evoked a cool response generally. This is not because of any enthusiasm for communism, but because the people are utterly weary of war and hungry for peace, food and economic recovery at almost any price. Moreover, they see the government defending not only China's national freedom but also favored families, special classes and privileges, vested financial interests, speculators and profiteers, useless officials and bureaucrats. Why, they ask, should soldiers and civilians sacrifice themselves further for a government that is unwilling or unable to carry out its repeated promises of reform? Although the alternative may be no happier, recent weeks have seen a definite psychological adjustment to its apparent inevitability.

The peace party has been growing in numbers and influence both within and without government circles. It includes some very able, patriotic and influential men. Peace proposals take various forms. Some believe that a magnanimous peace offer by the government would arouse a new spirit in the nation. Even if the Communists turned it down, they feel, the offer would strengthen the Nationalist government's position at home and abroad. (President Chiang replies that any peace suggestion now would shake rather than steady morale and would be interpreted by the Communists as surrender.) Other peace advocates say that a temporary division into two Chinas, while far from ideal, may be the only possible solution. A new attempt at a coalition government, which the Communists would probably welcome, appeals to others.

The realists in the peace camp admit that any compromise or peace deal at this juncture would give the Communists a distinct advantage. But they would rather risk this than see the Communist armies sweep in ruthless military conquest across the whole nation. China, they declare, must have a breathing spell in which to recover her economic strength and revive her national life. They want the democratic constitution preserved. If President Chiang or other leaders block the way to peaceful settlement, a new administration, they feel, will be necessary.

A third group of officials at Nanking, including some younger and very vigorous men and some able members of the Legislative Yuan, are stressing the need for immediate radical government reorganization and thorough military and political reforms to undercut the Communist appeal. They feel that reforms attempted in the past have come too late and have been too superficial and short-lived. The new rural reconstruction program, just getting under way with the aid of ECA funds, should have been launched much earlier. The currency reform introduced in August failed to a large extent because of inadequate planning and unequal application, with the serious result that the middle class, which formerly gave most dependable support to the government, is now largely wiped out. A new cabinet under Dr. Sun Fo has just been formed, but instead of offering the long hoped-for new blood it is largely a reshuffling of familiar faces. The reform camp is also in a dilemma. Time, which is essential for its program, is running out and its members are caught between two parties fighting pitilessly not merely for different ideas but even more for dominant power.

A final point of view met in official circles, and one most dangerous in its potential consequences, favors waiting or drifting until large-scale American aid is thrown into the conflict, or until World War III breaks out. A large increase in American military assistance, which two years ago or even last year might have been effective, would now only further anger the Communists and Soviet Russia. It would also antagonize a growing section of Chinese public opinion. The result might be the most serious anti-American agitation in

China that we have yet seen. Aid for economic recovery to the people of China from the people of America is a different matter.

II

The Chinese people are also divided in their thinking, being caught in the same tragic predicaments as their leaders. Advocates of continued resistance, peaceful settlement and radical reforms have their respective followings among the people. The sentiment for peace is growing daily—the result, government leaders say, of Communist propaganda. But it is growing even more because of conditions under the Nationalist government that are felt to be intolerable. In spite of reports from Communist territory of expropriation of property, mob trials, liquidation measures and severe repression of liberties, there is evident in non-Communist areas a widespread desire to have the suspense ended and the "turnover" quickly completed. The government blames the people for being shortsighted defeatists. The people blame the government for being blind to their sufferings and to the many evils that should be corrected. Some are pinning their hopes to reports of more moderate Communist policies in recent months. However, most of the patriotic, thoughtful intellectual and professional leaders whom I know have no illusions regarding the difficulties a Communist regime would bring. One hears more often now the argument that Communism as it expands in China will become diluted, and that the Chinese people will finally throw off any dictatorship that the Communists or the Russians might try to impose upon them.

The number of fence sitters waiting to see which way the war will turn and which party will triumph is legion. Included in this camp are many fine liberals who should be speaking and working for a middle-of-the-road policy, and also many opportunists ready to turn any situation to their own profit. The inability of the truly progressive forces in China to organize themselves and to exert a strong influence since the end of the Sino-Japanese war has made today's choices sharper and more cruel.

III

As the Communist flood engulfs more of China, the people must decide whether to stay and confront it or to flee. Actually, this is a choice only for the favored few who have places to which they can evacuate and the funds and facilities for travel, and for those who are so frightened that they are ready to risk loss of home and possessions and the sufferings of refugee life for the sake of a doubtful freedom. There will be no mass migration as there was in the face of Japanese aggression. A mood of profound restlessness and anxiety grips the nation. Only ardent leftists and pro-Communists cherish bright hopes of better days to come. The immediate concern is over the lawlessness, the social disruption and general chaos that might prevail in the transition from one regime to another, and over probable food shortages and near-famine such as many cities in Nationalist China have already experienced this year.

The Christian church, which is just recuperating from the shattering effects of the Japanese invasion, must now meet an even severer challenge. The Communist movement is more directly anti-religious than was the Japanese army, and the pro-Moscow, internationalist wing of the Chinese Communist party is intensely anti-American as well. In recent weeks I have attended the General Assembly of the Church of Christ in China, the biennial meeting of the National Christian Council, the national conference of Christian youth workers and other church gatherings. I have talked with Chinese Christian workers from all parts of Nationalist China and from Communist areas. The church has weathered many storms and will weather this one. It is ready to witness through privation and persecution. It is preparing to strengthen its communal life, its productive activities and its program of service in order to demonstrate Christian love in social action. But the losses it will sustain may be grievous.

No national Christian church or organization, with perhaps one exception, is preparing to move its present headquarters even though the Nationalist government goes into exile in south China or elsewhere. Most of the Christian colleges, middle schools and hospitals are planning to carry on where they are as long as possible. Some Christian pastors and teachers may send their families for a while to homes of country relatives or friends, but they know that a peril and an opportunity are before them that they themselves cannot escape. It does not take much imagination to envisage the difficult alternatives that the Chinese Christian movement faces. It cannot afford to be identified with either the shaking Nationalist government or the advancing Communist forces. It must fight for its freedom to prophesy, to worship, to serve with Christ-inspired love, to maintain its bond with the church universal. As the Chinese church makes ready for separation and pain, Christians of the world will uphold it in earnest prayer that it may witness to its faith through suffering and if necessary through martyrdom. If China is spared a completely Communist regime the church will have been further purified and quickened for whatever new mission is laid upon it during this time of catastrophic change. It may yet have miraculous influence far beyond its dreams even in a Communist China.

IV

The Western missionary is so closely related in purpose and sympathy to the Chinese church that he shares in all its perplexities and dilemmas. And yet in many ways his position is different. He enjoys an economic security known by few Chinese Christian workers and the privilege when necessary of returning to his home country and supporting constituency. He represents and embodies the ties of fellowship between the Chinese church and the ecumenical church. On the other hand, his foreign nationality creates special problems in the event of international war or a civil struggle with global implications. He is subject, as his Chinese co-worker is not, to "consular advice." And from time to time his status as a member of a particular foreign group changes. Today, because of the "cold war" between the United States and the Soviet Union, Americans are the

objects of greater hostility from Communists than are the citizens of other countries.

Under these circumstances, what shall the American missionary do? He does not desire to leave his work, when rehabilitation from the Sino-Japanese war has just started. He dislikes abandoning his Chinese fellow Christians in a time of crisis. So it is with sorrowful hearts that some are evacuating. Persons near retirement age or those in poor health, families with small children, some who have vivid personal memories of Japanese internment camps, some who feel the pressure of their government's clearly expressed wishes, are leaving. What can the missionary do, they ask, what witness can he bear, under Communist rule? Yet they recognize that if the Nationalist government should rally, they will regret a too precipitate evacuation. These decisions are not easy to make, but the missionary and his board must face them.

It is significant that a group of Chinese Christian leaders recently expressed their hope that each mission will leave at least a small "task force" of volunteers in China. Not all missionaries, they feel, should fall in with "Operation Skeedaddle," as it has been called. Some of the wisest, hardiest, most experienced and most devoted should remain, if only to emphasize the supranational character of the church in China. Actually a considerable number of missionaries do plan to stay at their posts, regardless of what government may be in control. Others are moving temporarily to other fields of service in China. Christian missions have witnessed and must continue to witness to their faith on the storm fronts and at the heart of revolutionary movements. World Christianity must dare or die.

V

The United States is involved in a more serious predicament than any other nation in China today. Its long history of friendship with the Chinese people and its aid to their government during and since the war against Japan are at the bottom of this predicament. The misjudgments, blunders and lost opportunities of both the Chinese and American governments, which need not be reviewed here, must not be allowed to obscure that fact. What shall we do? At the present time, all-out military aid to China would fail of its objective. It could easily aggravate world tension, even though the bitter alternative may be to let China go Communist. Certainly the United States must not abandon its friendship for the Chinese people, its aid to relief of suffering, to economic recovery and to constructive social programs. Nor should we lose touch with the liberal, forward-looking, truly democratic forces which will some day become the nucleus of a stronger and more hopeful China.

The Christian is never shut up to the choices that he can see. The God of history is also the Creator, who says: "Behold, I am doing a new thing, Even now it is springing to light—Do you not perceive it?" (Isa. 43:19, American Translation). The "new thing" in China may be a moral and spiritual revival, an emergence of new leadership, social and economic reforms spurred on by the Communist challenge. With it may come a reassertion of the Chinese genius for the "golden mean," a waning of the influence of the most violent elements in the Communist party as that party assumes greater responsibilities, and a severance of Chinese Communists from Russian control.

A change in the international situation involving a Soviet-American rapprochement would affect the situation here. More positive aid to Nationalist China from the United Nations rather than solely from the United States would make a difference. We must never rule out the possibilities that the Chinese Christians, for whom the world church is praying, may make a powerfully creative contribution, and that a new national ideal greater than party or class may emerge from this time of troubles. Only the faith that moves mountains can find a way through the bitter dilemmas that surround China like a hedge of thorns today.

BOOKS

Pronouncing the Shibboleth

SEPARATION OF CHURCH AND STATE IN THE UNITED STATES. *By Alvin W. Johnson and Frank H. Yost. University of Minnesota Press. $4.50.*

SEPARATION of church and state has been declared by Father Parsons, S.J., to be not a legitimate principle of government in America but a mere "shibboleth." See his *The First Freedom* (1948), which was extensively reviewed in these pages (August 25, 1948). The recent pronunciamento by the Roman Catholic cardinals, archbishops and bishops who constitute the administrative board of the National Catholic Welfare Conference goes even farther. It denounces separation as a "shibboleth of doctrinaire secularism." Incidentally, if the hierarchy ever utilizes ghostwriting, one may suspect that Father Parsons wrote a considerable section of this blast. Whoever wrote it, we know who signed it, and we therefore know that the Roman Catholic Church in America has openly declared its intention to break down the separation now existing between church and state.

The new volume by Johnson and Yost is therefore perfectly timed. It is a revised and enlarged edition of Johnson's *The Legal Status of Church-State Relationships in the United States* (1934); but so much has happened since the earlier publication, and the more recent encroachments and decisions are so fully taken account of in the later one, that this is virtually a new book. It is, on the whole, the most comprehensive, scholarly and objective treatment of the theme. Its documentation consists chiefly of the citation of specific decisions by courts of appeal in cases involving alleged, attempted or actual utilization of the government's powers for the support of church activities. There are also extensive sections dealing with conflicts between law and conscience (e.g., pacifism) and with marginal aspects of religious liberty (e.g., the peculiar propaganda techniques of Jehovah's Witnesses).

The foundation for the entire discussion is laid in an opening chapter on "the American heritage." The authors declare their position within the first ten lines: "The separation of church and state has become one of the fundamental principles of government in the United States. By many it is considered to be the greatest contribution to

civilization the people of the United States have made." The remainder of the chapter is devoted to proving that separation *is* a principle of government and a heritage, not a "shibboleth" or a modern secularist vagary justifying itself by a "novel" interpretation of the First Amendment.

It is noted at once that "in many parts of the world [separation of church and state] is still not an accepted principle, much less an assured fact," but is "a minority view for a majority of the earth's population." The Roman Catholic Church is, of course, the most powerful and vociferous defender of church-state alliance, with itself as the only church to be so recognized where this is politically possible. But the Eastern Orthodox churches and some of the most important branches of European Protestantism cling to their special privileges of establishment, while in some countries (e.g., Netherlands, Czechoslovakia) the state recognizes and subsidizes more than one church but not all churches.

This American principle did not suddenly appear full-grown with the beginning of American history. The old medieval idea of compulsory religious unity as essential to the stability of the social and political order had been carried over into the Protestant state churches and was imported into the American colonies, both Puritan and Anglican. But ideas of civil and religious liberty had been growing in England and France, and these ideas also were imported into America, where they flourished while the old (Catholic) idea of compulsory conformity withered. So the American tradition of separation of church and state was born. It found expression in the disestablishment of the churches in the several colonies at or soon after the time of the Revolution. In Virginia, 1776-87, there was powerful propaganda for a scheme of multiple establishment, but the adoption of Jefferson's Statute of Religious Liberty ended that. South Carolina actually had such multiple establishment of the Protestant churches, 1778-90, until its new constitution of 1790 followed the pattern set by Congress the preceding year when it submitted the First Amendment forbidding the enactment of any federal law "respecting an establishment of religion."

What I am calling "multiple establishment," meaning state aid to several or all churches, was one stage through which the American system passed rapidly in the course of its development. It found only slight realization—none on a federal scale—but it was much discussed, and the members of the first Congress knew what they were doing when, in submitting the First Amendment, they proposed to outlaw every kind of religious establishment, whether single or multiple.

Johnson and Yost trace the history of the American public schools and their gradual emancipation from sectarian control, then devote entire chapters to each of the following topics, all of which involve constitutional questions concerning church and state: Bible reading in public schools; dismissed and released time; school credit for religious instruction; public aid to sectarian schools; religious garb; use of public school buildings; free textbooks for private schools; free transportation to same; anti-evolution laws. It will be observed at once that this outline covers practically the whole range of controversial questions which now constitute the vital "school question." There are other chapters on such topics as the bearing of arms, freedom of speech and of the press, and legislation for Sunday observance.

These are all very important. But most important just now is the school question. First it was free textbooks for use in parochial schools; then it was free transportation to them; now it is a campaign for a subsidy for them. But only very recently, when this campaign was shaping toward a congressional battle for public money, have official spokesmen for the Roman Catholic Church come out frankly with a declaration of the presupposition upon which the whole campaign rests—that separation of church and state is not a principle of American government, that the phrase is a mere "shibboleth," and that the practice is a device of "secularists" to turn the nation away from God.

As to "secularism," they assume, but cannot prove, that it is the only alternative to clericalism. As to "shibboleth," if the term is taken in its original context, there may be some merit in its use. See Judges 12:6. The pronunciation of that word was the test by which the men of Gilead could tell their friends from their enemies on a crucial day, for the Ephraimites "could not frame to pronounce it right." "Separation" is a test word today. Those who pronounce it "shibboleth," instead of pronouncing it a basic principle of American government, are alien to the American heritage.

W. E. GARRISON.

Books in Brief

4000 YEARS OF CHRISTMAS. *By Earl W. Count. Henry Schuman, 20 E. 70th St., New York, $2.00.* How come "4,000 years" of a celebration of something that happened less than 2,000 years ago? The answer is that this great Christian festival (which did not exist as such until three centuries after the event) gathered into itself meanings and forms, personnel and paraphernalia, from a variety of both Christian and pagan sources, some of which are much older than Christianity. For example, Christmas has elements of the Roman Saturnalia, and of the festival of the Babylonian Marduk, and of many ancient observances of the winter solstice and the birth of a new solar year. The author is a professor of anthropology (Hamilton College), qualified to write about these things accurately, even though he touches them lightly and with imagination. He is also the son of a missionary and evidently a man for whom the distinctively Christian meaning of Christmas is not lost in these other things but only embellished by them. It is a very unusual little book, charming as well as informative. Many of the historical items about Christmas customs and several of the Christmas carols that are included are not commonly known. One excellent quality of the book is that it exhibits these varied contributions not for the deflation of Christmas but for its enrichment. Grown people have been known to react as violently to the discovery that Christ was not probably born on December 25 as children do when told there is no Santa Claus. Neither discovery need produce disillusion if made at the proper stage of mental maturity.

CHRISTMAS, AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART. *Edited by Randolph E. Haugan. Augsburg Pub. House, Minneapolis, $1.00.* Eighteenth annual appearance of a handsome publication which reflects the brightness of the season, aids in the interpretation of its meaning, and furnishes appropriate collateral material in both text and pictures.

OUR REDEEMER, A CATHEDRAL OF GOSPEL ART. *Rev. Luther A. Schuessler, 6418 S. Harvard Ave., Chicago, $2.00.* Our Redeemer Lutheran Church, in Chicago, is a beautiful Gothic structure which is exceptionally rich in visual symbols of faith. The lavish use of art forms, especially in stained glass and in wood carving, is only incidentally decorative, though it is that; primarily it is designed to exhibit the gospel to the eye and the imagination. The volume before us, prepared by the minister and his son, Rev. Paul E. Schuessler, gives a very full pictorial and descriptive account of this notable achievement in religious art. All

who are interested in Christian symbolism may study it with profit.

THE MARTIN LUTHER CHRISTMAS BOOK, WITH CELEBRATED WOODCUTS BY HIS CONTEMPORARIES. *Translated and arranged by Roland H. Bainton. Westminster Press, $2.50.* This would be my choice among this year's Christmas books. Not often does a scholar of Professor Bainton's eminence prepare a book of pictures and text for Christmas, and not often does such a scholar have, as he has, the sensitivity to art and the other essential qualifications for the task. The pictures are by Albrecht Dürer, Schongauer and other contemporaries of Luther. The text is selected and arranged from Luther's Christmas sermons. In the introduction, which is itself a gem of Christmas literature, Professor Bainton notes Luther's aversion to the embellishment of the Christmas story with superfluous and non-biblical miracles and points out that Luther treats the characters in the nativity narrative "with the sort of human realism characteristic in our day of great historical novels like those of Thomas Mann."

CONSTRUCTIVE ETHICS, WITH CONTEMPORARY READINGS. *By T. V. Smith. Appleton-Century-Crofts, $3.50.* This is a college textbook in ethics, and fortunate are the college students that find it, for it is a live book on the most living of all themes. For the same reason, its value is not limited to students. The merit of the book is not that it gives all the answers, or even that the answers which it does suggest are all right, but that it is a stimulus and a guide to mature thinking about the right, the good, and the moral life. About half of the book is Smith; the other half is readings selected from the writings of Royce, Dewey, Montague, William James, Santayana and others. W.E.G.

CORRESPONDENCE

Lutherans Cautious, Not Skeptical

SIR: Permit me to thank you for giving space in the columns of The Christian Century to the problem of Lutheran unity. Your editorial of October 27, "Need Lutherans Be Skeptics?" however, betrayed a certain narrowness of viewpoint not altogether consonant with the facts. The name-calling technique applied to the Lutheran Church—Missouri Synod in your editorial invites comparisons I do not care to make. Just let me say that the Missouri Synod is not a Russian bear hiding behind an "ecclesiastical iron curtain of non-intercourse." The usually well informed Christian Century does not customarily let itself go like that.

You were not living in the present when you stated that the Missouri Synod "refuses to cooperate even with other Lutherans in the National Lutheran Council." This is simply not true. Missouri's hand has been extended in cooperation to the National Lutheran Council on numerous occasions when cooperation was possible. National Lutheran Council officials, I think, could have told you that. Or did you get your information from some other source?

The Lutheran Church—Missouri Synod was officially committed by its centennial convention of 1947 to seek unity with all Lutherans in America. We may seem to be moving too cautiously because we want that unity, when it comes, to be more than a convention resolution. The possibility exists, of course, that the more gradual and patient approach may be the more sound and also the more honest one.

Let me assure you that the Lutheran Church—Missouri Synod is a dynamic group devoted to Jesus Christ in the highest Lutheran tradition. We regret that the rather inept comparisons of your October 27 editorial misrepresented somewhat our real concern for unity, with truth at its core.

Department of Public Relations, Lutheran Church—Missouri Synod, New York, N. Y. OSWALD C. J. HOFFMANN, Director.

SIR: My sense of fairness and reality compels me to protest against certain statements in your editorial, "Need Lutherans Be Skeptics?" in the issue of October 27. The comparison which you make between the Lutheran Church—Missouri Synod and Russia is an insult to the 1,576,000 members of this great American institution. Aside from the fact that you have misstated the relation of this church to the Wisconsin Synod, you have done much harm by this statement to the cause of those within the Missouri Synod who most sincerely and earnestly are seeking a sound and closer cooperation with other Lutherans of America. There are many church groups in the United States which appear to be peculiar, but to compare any religious group which has contributed as much to the building of our great nation as the Missouri Synod to such an imperialist gang of cutthroats and obstructionists as the Russians is striking below the belt and strikes me as being so utterly inconsistent with the ideals of religious liberty that I believe you owe the Missouri Synod a public apology. In general, it is my belief that this article looks at the Lutheran problem much too much through the obscure glasses of a political scientist. Don't you think that the differences under which the various Lutheran groups are suffering and for which they are all attempting to find a satisfactory remedy belong to quite another sphere of our life than that of international politics?

Stuttgart, Germany. KARL J. ARNDT.

The Probers Show Symptoms, Too

SIR: So now the search for Communists has turned upon the church, which we hardly doubt might harbor a few. I wonder, however, whether in consistency we ought not to turn some of this search upon the searchers themselves—these modern hounds of persecution who would drive all non-conformists out of the country. Communism is certainly in large part organized persecution, with the suspicious and untrustful mind that goes with it. History is replete with instances where persecution actually helped the heretic, the dissenter and the non-conformist.

Portland, Ore. PAUL BRINKMAN, JR.

Why the Hierarchy Leans to De Gaulle

SIR: In reporting to Religious News Service that the French hierarchy was wondering whether to switch its support to De Gaulle it was far from my mind to "intimate clearly" that it was ready to "saddle France with a military dictatorship and the likelihood of civil war just for a promise of public funds for church schools," as you suggest in the editorial in your November 10 issue.

The French hierarchy, like millions of French people—liberty-lovers to the last of them—do not feel that there is any justifiable reason to believe that De Gaulle is planning to install himself as a military dictator. That is old anti-Gaullist propaganda, discarded now in France by even De Gaulle's bitterest enemies. Nor would the likelihood of civil war be any greater under a De Gaulle government than it is at present or has been in the past. Indeed, millions of all political beliefs, creeds and classes who are now giving De Gaulle their support feel that he would reduce possibilities of civil war by cleaning up the Communist network and eradicating the artificial social agitation which has so hampered the country economically and politically since the liberation.

In any case, I should like to point out that at the time M.R.P.

won second place in parliament and the church publicly supported it, it was the De Gaullist party. It won its votes because it was a Christian party and because De Gaulle asked his supporters to back it. It is only since De Gaulle, disappointed, like the church, in the pusillanimous, vaccillating policy of the M.R.P. and the self-interest of its members, withdrew his support that the party has lost ground.

If it is true that De Gaulle is a potential dictator, then the French hierarchy tried to saddle the country with him nearly three years ago. It is only logical that it should now consider supporting his new party, which in reality is only an umbrella for members of all parties who are anti-Communist and want to put national welfare before party intrigue.

The question of public funds for church schools is far from being a minor one. It is the contemporary aspect of an old problem, the bitter anti-clerical battle which has divided France since the Revolution.

M.R.P. candidates pledged themselves to obtain satisfaction for the millions of Catholic parents who feel that they are victims of a grave injustice in having to pay for a Christian education for their children while contributing through taxes to the national education budget. However, in order to remain in power they made concessions on this point to other parties by passing a decree intended as a sop to Catholics and not drastic enough (they thought) to alarm their anti-clerical colleagues. This provided that municipal authorities could contribute to the upkeep of church schools if they wished. But since few authorities wish to saddle themselves with this burden unless they are obliged to, the decree has with few exceptions been inoperative.

As a result, in several provinces where 80 per cent of the children attend church schools feeling is running very high, and a series of civil service strikes has been organized in protest. Unless support is forthcoming, most church schools will have to close their doors. In these areas Catholics have already switched over to the R.P.F. (the De Gaullist party). If the hierarchy decides to place the church officially on the side of De Gaulle—and for the moment its decision is unknown—it will not be leading the way. It will simply be following the example of its flock, and of millions of Frenchmen who see in De Gaulle a liberator, not a dictator.

Paris, France. MARCELLE POIRIER.

The Czech Churches and Ourselves

SIR: Thank you for the article on the position of the Czech churches by Prof. Alfred G. Fisk in the issue of November 24. The situation is one to watch in that land which is still divided between East and West. During the past year I represented the Congregational Christian committee for war victims and reconstruction in the British Isles and on the Continent. I spent a week in July as a guest of the Czech Unity Church, which is affiliated with the International Congregational Council and is one of the small groups Professor Fisk tells about as being neither state-recognized nor state-supported. It has about 7,100 members in 39 churches which maintain 230 preaching stations. I was given complete freedom in movement and speaking. Church leaders shared their feelings and their opinions frankly in their homes and on the street. Yet I was conscious all the time of being in a police-controlled state, a land of tension where anything could happen.

It seems to me there are other considerations for us which are more practical than the mere debating of the state-church question. We must realize that one important reason for the churches' turning to state support has been their relative isolation from real contact with other Christians. Hence, the piousness and the naïveté which mark the church people there and which help them turn to the state for support.

Let me add to Professor Fisk's article by pleading for two courses of action. One is to make the Czech Christians feel they are a part of our world church. We can do that by personal contacts and by sending material help in the way of food and clothing. We must go beyond Marshall plan aid. The second is to help those churches see their task today as never before. Their piousness must be matched by an intelligence just as deep.

I believe that we have written off the Christians of Czechoslovakia too soon. We must be responsible for them as well as for our fellow Christians on this side of the iron curtain. May we help those who have suffered so much and who need us now more than ever.

First Congregational Church, Bradford, Vt. EDWARD J. VORRA.

SIR: Dr. Fisk and I were in Prague about the same time, he with a group of ministers and teachers, I with students from Columbia and other universities and colleges. It was a pleasure to note from his article how very much alike were our reactions to the status of the church in Czechoslovakia. Generally speaking, he gave an accurate picture of the present conditions, but some ministers I spoke with were more hopeful. As for the stand of Professor Hromadka, both before and after Amsterdam, history may sooner than we think prove whether it was prophetic or merely the political view of one minister. Last week I heard another professor tell a group of churchmen that Hromadka was one of "the best" at Amsterdam, and one who deserved to be heard.

First Presbyterian Church, Temple, Tex. MICHAEL MARYOSH.

Sectarianism a Cancer

SIR: Mr. Walker in "Our Spiritual Orphans" (November 17) has fallen into the subtle error of making a penetrating analysis and offering an overly simple solution. Putting his finger on our paralyzing divisiveness he would cure it all by the simple expedient of locating our churches in neighborhoods. He is treating cancer with skin lotion.

Important as is proximity, it can never preserve *koinonia*. Proximity is not even of its essence. Else Jesus should have stuck to Nazareth in the selection of his inner circle and Paul should never have wasted time in the market place. Even the Holy Spirit made the mistake of moving upon the motley crowd at Pentecost. Let us be fair to facts: *koinonia* is the fellowship of a fellowship, the communion of partaking and participating. Proximity is important and is always helpful but not in any sense essential.

Some of us are increasingly concerned lest present-day Protestantism injure this fellowship by relying too largely on evangelism by neighborhoods. Since people live in certain sections because of their economic status, neighborhood churches cannot but become a slice of the same social strata. Class congregations on both sides of the tracks are inevitable. And Christianity, instead of unifying and solidifying society, becomes the source of new and more dangerous divisions: class instead of creedal, social instead of ecclesiastic.

Of course there is a place for neighborhood churches and the crying need of present-day Protestanism is a real spirit-driven togetherness, but to present Proximity as a plumed knight who alone can protect Queen Koinonia is to lure us into the land of make-believe. And to escape the perils of secularism by moving twenty blocks is to think of it in terms of city smoke. Humanism still stalks in sheep's clothing.

First Associate Reformed Presbyterian Church, Charlotte, N. C. WILLIAM M. BOYCE.

'Our Spiritual Orphans'

SIR:

The voice of God has spoken plainly to the church,
And we have understood his words through all the years.
But without heeding.

It quiets not nor shrinks in its demands upon us
As we plod our stubborn, separate ways along the roads
Which we have marked.

Now, through the pressing of events, He makes it clear
That he would have us heal the wounds of sore division.
Why don't we do it?

Calvary Methodist Church, Albany, N. Y. J. EDWARD CAROTHERS.

NEWS of the CHRISTIAN WORLD

Racial and Religious Freedom Proclaimed by Federal Council

On Fortieth Anniversary Interchurch Organization Meeting in Cincinnati Adopts World's Most Advanced Program of Human Relations—Opens New Opportunities to Laymen—Honors Branch Rickey

By Harold E. Fey

CINCINNATI, Dec. 3.—Adoption of an epochal statement of the Christian basis of human relations highlighted the 1948 biennial meeting of the Federal Council of the Churches of Christ in America, which adjourned here today. In celebrating its 40th anniversary, the council also took steps to hasten its evolution into the proposed larger National Council of Churches. It launched a program which will accord laymen more significant opportunities of leadership in church and interchurch bodies. It reaffirmed its own evangelical faith, issued a call to a wider Christian witness and initiated studies intended to relate the churches more effectively to the needs of youth and the aged. It condemned efforts to effect a rapprochement with Franco Spain. And it honored Branch Rickey, Methodist manager of the Brooklyn Dodgers, for breaking the racial ban on the participation of Negroes in professional baseball.

Platform for a New Society

Some disappointment was expressed by delegates who expected that this meeting would be a "little Amsterdam." The convention did not attempt to repeat the discussions of the World Assembly, but it did adopt Amsterdam's device of dividing the delegates into six sections for democratic discussion. Section debates and conclusions were reported to the meeting and became the basis for its actions. Section IV dealt with human rights. Mrs. Leslie E. Swain, former president of the Northern Baptist Convention and a member of the Central Committee of the World Council of Churches, was its chairman; Professor Herman Long of the American Missionary Association, its secretary. This group produced and the biennial meeting adopted a statement that many delegates said was the most far-reaching pronouncement on human rights and freedoms ever issued. Others called it "a Christian platform for a new society."

Holding that "all men are God's creatures and have equal worth in his sight" and that "they are responsible at all times to obey God as the supreme Lord of conscience," the statement maintained that "all the rich gifts which God imparts to men should be available to all without distinction as to race, color, sex, birth, nationality, class or creed." It defined as basic human rights freedom of religion and conscience; freedom of speech, press, inquiry and study; freedom of assembly; freedom from arbitrary arrest, police brutality, mob violence and intimidation. It reaffirmed for the Federal Council its renunciation of racial segregation in church and state and affirmed that all men should work for a more Christian society by granting equality of economic opportunity and equality of social and political opportunity. A move to prevent the biennial meeting from acting by referring the whole matter to the executive committee of the council was defeated, largely through the influence of speeches by L. K. Jackson, pastor of St. Paul's Baptist Church, Gary, Ind.; Miss Helen Kenyon, moderator of the Congregational Christian Churches; and Edwin Elliott, Disciples layman of Fort Worth, Tex.

Laggards Delay Merger

The biennial meeting again requested member churches of the council which have not done so to take action on the merger of eight interchurch agencies into the proposed National Council of Churches. Dean Luther Weigle of Yale Divinity School informed the meeting that 16 denominations having a membership of 25,075,826 have approved the merger. Others are considering it. No decision has been reached by the executive committee of the Federal Council as to how many approvals are needed, but this meeting gave the committee power to reach that decision when it so desires. Discussion here concerning the merger showed, as did the actions taken, that church opinion strongly favors the union and desires that it be carried through without further delay. Informed sources indicate that the constituting convention will be held in 1950.

Laymen Oppose Clericalism

Development of greater lay participation and leadership in the church was the concern of Section I, whose outspoken chairman was True D. Morse, president of the Doane Agricultural Service of St. Louis. The predominance of clerical leadership in the council was emphasized by the report that there were only 36 full-fledged laymen in attendance at this biennial meeting, even though the retiring president of the council, Charles P. Taft, is a layman. Francis S. Harmon, chairman of the council's finance committee, who impressed all the delegates by presenting the detailed budget of the body from memory, said clericalism is the natural outgrowth of specialization, of the tendency toward what might be called "spectatoritis," of the corporation concept of limited liability, and of secularism. The statement which was finally adopted by the meeting broke through all this by holding that "the church should be the lay organization." It recommended a department of lay participation in the Federal Council and the proposed National Council, urged recognition of lay efforts and said: "The primary work of the church is not done on Sunday or at the church."

Delegates generally said that the statement called "The Witness of the Church in Our Time" was one of the most memorable ever issued by the Federal Council. It was drawn up by a commission of 16 theologians and church leaders, lay and clerical, and was presented to this meeting by Walter M. Horton of Oberlin. Here it was approved as a message to the member churches of the council. Many delegates expressed themselves as believing that it is more likely to "speak to the condition"

(Continued on page 1382)

Brazil Officials at Catholic Congress

Despite Liberals' Protest, Government Is Represented at Rites — Mob Attacks Protestants

SAO PAULO, BRAZIL, Nov. 13.—In spite of protest by liberals, the government was represented by several officials, including the minister of justice, at the recent national Roman Catholic eucharistic congress in the state of Rio Grande do Sul. The Protestant deputy from São Paulo had argued against such representation, not for sectarian reasons but on the grounds that the constitution prohibits favoring any religion. The pope spoke to the congress by radio in Portuguese, alluding to the "ardent piety and eucharistic fervor" of Brazilians and expressing the hope that Brazil will become "the great Catholic country of the South American continent." Liberals point out that not even Catholic leaders of this country are so optimistic about the "ardent piety" of Brazilians. Tristão de Ataide, distinguished Catholic layman, has charged that the majority of the country's Catholic laymen and clergy are "ignorant" about their religion. And it was not many years ago that Cardinal Leme said that "Christ does not work in the hearts of the majority of Brazilian Catholics."

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Evangelical Ministers Are Attacked

In contradiction of the reputation Brazil has won throughout Latin America for its religious tolerance, a mob of 2,000 attacked two Protestant ministers who had gone to São João del Rey in the state of Minas Geraes to give addresses in the Protestant church. The ministers managed to escape without injury. Leopoldo Ayres, former Catholic priest, says that the incident is a reproduction of events in Spain, and that it is unthinkable that it should have occurred in Brazil, which has a democratic constitution guaranteeing freedom of worship and freedom of speech.

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'Unitas' Comments on Barth-Brunner Debate

The Protestant review *Unitas* has published an editorial supporting the position of Emil Brunner in his debate with Karl Barth on communism, as reported in The Christian Century. *Unitas* calls Barth's position "dangerous" and says it has had

tragic consequences in Germany. It declares that while Lutheransim did not cause nazism, it condoned the nazi regime by its quietistic attitude and its view that it was not the business of the church to interfere in political matters. Barth's position, the editorial continues, is of a sort that led to confusion in the forces opposing nazism, as Reinhold Niebuhr has pointed out. "It is unchristian and unwise to 'attack' communism," *Unitas* concludes, "but it is necessary to declare Christian principles when any political or social question is being considered. In no circumstances may Christians be silent before any attack on human personality."

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Protestant Newspaper Criticizes 'Unitas'

A Protestant newspaper published in this country recently launched an attack on Rev. Miguel Rizzo, editor of *Unitas*, charging that his review is "excellent in producing unbelievers" and that the religion he preaches is "soft, shapeless, confused and unstable." *Unitas* is recognized throughout the nation as its best Protestant periodical. Non-sectarian and nondogmatic, it is concerned mainly with preaching Christian principles for daily living and applying them to social and political problems. Leopoldo Ayres, former priest who is now associated with Dr. Rizzo, has come to the editor's defense by declaring that the review's great influence both within and without the churches is due to the fact that it is non-sectarian, is not bound by "ecclesiastical formulas," and does not "substitute doctrines for Christ, as do so many churches." Dr. Ayres concludes by saying that "sectarianism is the main cause of unbelief."

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And So Forth

The liberal press hailed President Truman's re-election as the "victory of democratic socialism" and a sign that the people of the U.S. are in favor of abolishing such evils as racial discrimination and economic inequalities. In the international field, says the press, the victory means that Russia's charge that the U.S. is dominated by fascism is entirely false.

Lauro Cruz, São Paulo town counselor, professor of medicine and a Protestant, recently made a stirring speech in the city hall in which he declared that while democracy implies respect for character, Christianity alone offers real inspiration and power for the reconstruction of men. Dr. Cruz's colleagues were so impressed by this and other remarks he made that they had the entire speech published in the press.

JOAO DEL NERO.

Church of England To Inform Public

The Church of England is going ahead with its plan for a publicity and information board in spite of the close vote on the subject in the Church Assembly (228 for, 201 against). Chief opposition is from those who contend that advertising should not be used to build up the church, and that public relations officers suppress information as much as supply it. There is also a fear that the church is becoming increasingly a centralized body with too much organization. The Assembly proposes to put about $60,000 annually into the new project.

Appeals for New Slant on U.S.S.R.

British M. P. Tells Virginia Institute We Need to Understand Why Russia 'Behaves as She Does'

RICHMOND, VA., Dec. 1.— Members of the Virginia institute on the churches and world order, which met at Union Theological Seminary here Nov. 12-13, heard Reginald Sorensen, British M.P. now on a tour of the U.S. for the Friends Service Committee, discuss "How Can Our Tensions with Russia Be Resolved?" Seeking to explain "why Russia behaves as she does," Mr. Sorensen reviewed modern Russia's history: the serfdom which prevailed prior to the 1918 revolution, the longtime union of church and state, the collapse which revealed inner corruption, the part played by the Western powers in defeating the Kerensky regime, and Lenin's appeal on behalf of the common people. "People in any country who are depressed and suffering will stand for any man who can promise employment, food and the comforts of life," he pointed out. The Russian masses do not know or care what Marxian communism is, he said, but they are impressed with certain accomplishments, such as elimination of racial hostility, universalization of education, equalization of woman's position, and the fact that no income is derived merely from ownership. Furthermore, they believe in the promises of progress held out to them.

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Suggests What We Might Do

Mr. Sorensen had some suggestions as to what we might do to ease current Russo-Western tensions: The U.S. and Britain must first get together, admit that they may have made mistakes themselves, and be prepared to talk with Russia, taking her at her face value so far as possible. "Let us have less boasting about the atom bomb and military might," he said. "Let us make a new approach to the problem." Socialized Britain is not copying Russian communism, Mr. Sorensen explained, but is maintaining a "purely democratic social order." Other speakers at the institute were Eddy Asirvatham, formerly head of the department of political science at Madras (India) University; Representative Walter Judd of Minnesota; and Prof. Robert Johnson of Virginia Union University, higher school for Negroes in Richmond.

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Southern Baptists Allocate Funds for Missions

At a recent meeting at headquarters here the Southern Baptist Foreign Mission Board adopted a 1949 budget of $2,973,617, of which $2,625,977 is intended for work overseas. In 25 areas abroad, $409,036 is earmarked for evangelism, $260,026 for schools, $59,750 for medical projects, $101,511 for literature and $1,135,700 for personnel. Receipts for nine months of 1948, it was reported, totaled $4,500,000—an increase of $361,152 over those for the same period last year. George W. Sadler of the denomination's relief committee reported that $50,000 has been appropriated for displaced persons in Europe, $25,000 for general relief work on the Continent, and $15,000 for a feeding center and hostel to serve Rumanians who have escaped to Paris. In the field of rehabilitation, the board authorized $2,320 for the Baptist seminary in Oslo, $10,000 for the seminary at Hamburg, $35,000 for a new seminary building at Budapest to replace the one destroyed by American bombs, and $10,000 for the Baptist publishing house at Bremen. A gift received by the board from a couple in Arkansas will make possible the purchase and remodeling of a three-story residence next door to the board's headquarters here. The building will house a chapel and temporary quarters for missionaries and other guests of the board.

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Virginia Baptists Debate Racial Stand

Reports from Norfolk under date of Nov. 4 state that the final business session of the 125th annual meeting of the Virginia Baptist general association "erupted unexpectedly into a vigorous debate on the association's stand on the racial issue." Discussion arose after the assembly had adopted the report of its interracial committee, which stated that prejudice makes progress impossible at the present time. The delegates split on a motion to delete the latter section of the report, which read in part as follows: "We confess that we are fearful, that we are afraid . . . to follow the way of Christ. We confess to God our sins in this matter and plead to God to make us more willing to be Christlike in our relation to all races." A motion to throw out the entire report was defeated.

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Seek to Implement April's Equalization Order

Last April, upon action initiated by attorneys for the National Association for the Advancement of Colored People, Federal District Judge Sterling Hutcheson ordered that facilities for white and colored schools in King George county be equalized. Recently county authorities declared that it has been impossible to comply with the order during the time that has elapsed. The situation became so critical that they threatened to drop four elective courses from the white high school curriculum in order to equalize its offerings with those of the Negro high school. It seems now, however, that a temporary agreement has been reached. The authorities have promised to schedule conferences on the equalization of teachers' salaries, to improve the Negro schools' curriculums, to rescind the order placing certain white teachers in supervisory positions over Negro teachers, and to acquire the land for the new Negro school building for which the county has voted a $150,000 bond issue.

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And So Forth

Virginia's first alcoholic clinic opened Oct. 16 at the Medical College of Virginia here under the direction of Dr. E. C. Hof, formerly on the faculties of Oxford, Yale and the University of Washington.

Of the 97,602 Virginia citizens committed to county and city jails or jail farms during the year ending June 30, 55,163 were sentenced for some infraction of laws connected with the use or sale of liquor.

F. W. BURNHAM.

Maine's Council Is Ten Years Old

500 Protestant Leaders Celebrate the Anniversary Oct. 31 — Sponsor Unique Radio School

PORTLAND, ME., Nov. 29.—The Maine council of churches celebrated its 10th anniversary Oct. 31 by meeting for its annual convention in the United Baptist Church of Lewiston, where it was organized. Throughout the three-day program, 500 religious leaders of the state, together with local worshipers, were in attendance at the sessions. At a special Reformation Day service, Paul G. Macy, midwest regional director of the World Council of Churches, spoke on "The 20th Century Reformation." Other leaders were Bela Vasady of Princeton; Mabel Head of the United Council of Church Women; Lester W. Dearborn, specialist in marriage counseling; Kenneth MacArthur, expert in rural church problems; and Prof. John W. Brush of Andover Newton Seminary, who was the first president of the council. An important feature of the program was the first session of the Maine council of churchwomen, recently organized. Mrs. Gerald P. Clifford was elected president of the women's group.

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Radio Church of the Air Enters Fifth Year

Nov. 7 marked the beginning of the fifth year of the "Church School of the Air," unique radio service sponsored by the Maine council of churches for thousands of children in underchurched areas. Each Sunday morning at 8:30 (rural children rise earlier than their city cousins) the Maine Broadcasting Co.'s three-station network carries the program into homes from eastern Massachusetts to New Brunswick and Nova Scotia. Listeners are encouraged to "join" the church school. In isolated border townships, in lumber camps and on innumerable islands off the coast children treasure their little green and buff membership cards. The program, which has an estimated audience of 25,000, varies from week to week. Frequently children participate in discussions, and occasionally youth choirs are given a chance to broadcast. A recently added feature is the "Hathaway family"— father, mother and three children, who discuss informally Christian family problems. Present "teacher" is Clifford H. Osborne, pastor of the Pleasant Street Methodist Church, Waterville, and the state council's director of radio. Regular mailings of pamphlets, newsletters and home devotional materials go out to all "members" of the church school.

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Rotary Clubs Send Gifts to France

On Nov. 22 the French trawler Laita, rechristened "Le Bateau du Pére Noel" for this voyage, sailed out of Portland harbor bound for France with her hold full of food, clothing and toys contributed for French children by the Rotary clubs of District 193, which includes Maine and parts of Quebec, New Hampshire and Massachusetts. She is the third of three

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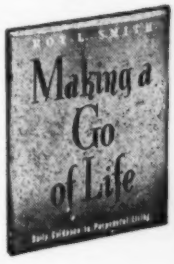

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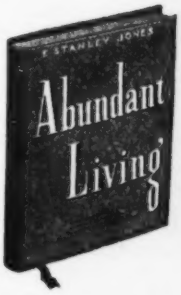

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sister-ships to be so laden. At the end of the war the Bath, Me., iron works quit building destroyers and took on an order from the French government for 32 trawlers to be used in relieving that country's food shortage. Leslie L. Henderson, a shipping agent for Canadian lines and an active layman in State Street Congregational Church, Portland, noticed that the finished trawlers were making the trip to their new owners under ballast. Mr. Henderson, who is chairman of Rotary's international service committee, thought the opportunity too good to be lost. He inspired fellow Rotarians with his enthusiasm, and last February the St. Patrick sailed with relief supplies sufficient to give two or three articles of clothing and four or five pounds of food to each of 50,000 needy French families. Later he persuaded radio station WCSH, Portland, to sponsor a second shipment. Money for the third cargo was raised during United Nations Week. The gifts will be distributed by American Aid to France.

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Portland Youth First to Refuse to Register

First conviction under the current draft law was that of Ralph E. Cook, student at Earlham College, Friends' institution at Earlham, Ind., and the son of Lindley J. Cook, Quaker minister of this city. For failure to register, Cook was sentenced to two years in prison on Sept. 28. He is serving the sentence at the federal penitentiary in Danbury, Conn. His father reports that at the time of the trial he received one letter and two telephone calls censuring his son's stand, but that since the conviction he has received nearly 100 unsolicited letters expressing sympathy and commendation.

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Portland Churches Observe Reformation Day

Reformation Day was observed by the Greater Portland council of churches at a banquet at which the featured speaker was Allan Knight Chalmers, former pastor of Broadway Tabernacle, New York, now professor of preaching and applied Christianity at the Boston University school of theology. Dr. Chalmers appealed for an awakened conscience in the face of today's need. The proceeds from the $5-a-plate banquet will liquidate the council's $1,000 deficit. Chairman of the committee which planned this lay project in Christian unity was Ralph A. Leavitt, state senator.

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Laubach Describes His Literacy Program

At the state Congregational laymen's meeting held Nov. 7 at Woodfords Church here, Frank C. Laubach declared that teaching people to read through the world-wide literacy program (which has made him internationally famous) is in vain unless at the same time they are taught to be Christians. "The power to read is like any other tool," he said. "It can be used for good or for evil. And unless Christian forces rise to their great opportunity with sufficient backing in funds and personnel, the war of ideas will become a war of bullets." Dr. Laubach said that the Christian missionary is the first line of defense in the war of ideas between Christianity and communism.

NATHANAEL M. GUPTILL.

Factional Strikes Disturb Australia

Government Halts Miners' Walkout, but Transportation Workers Defy New Delayed Action Law

MELBOURNE, AUSTRALIA, Nov. 17.—Coal, mixed with communism and class propaganda, will form an explosive combination in any language. This piece of industrial chemistry was painfully in evidence two weeks ago, when three Australian states had once more to gird themselves for another of our recurring domestic crises: trickles of electricity and household gas, skeleton train and tram services, and enforced idleness for hundreds of thousands in industries. The cause was an interunion fight between the Communist-led miners' federation of New South Wales and the Australian workers' union, a powerful group of moderates. The miners could not by reasonable means induce a handful of tunnel diggers to leave their own union and join the federation, so they shut down the mines throughout New South Wales, on which two other states also depend. When everything looked hopeless, the federal Labor government intervened, thus strengthening the hands of the state Labor administration. Prime Minister Chifley branded the affair a "complete disgrace to trade unionism." Federal and state authorities threatened drastic anti-strike legislation, and the miners' council called off the walkout. At least for the time being firmness had won the day.

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Strikers Test Delaying Action Law

A few days ago Melbourne housewives found themselves with no gas for cooking. A gas-works operator who had left his post for two hours without permission was reprimanded and demoted by his employer. Thereupon his co-unionists walked off the job. The Victoria state government then "proclaimed" the essential services act which has been law since January but had not hitherto been put into operation. It makes imperative a secret ballot of the workers concerned before there can be a strike in any essential industry or service. The gas company employees went back to work promptly, but today in this city of over 1,000,000 there are no trains, trams or buses running because the leaders of the unions in these utilities have decided to defy the "secret ballot" law. Exactly what all this portends is beyond the clairvoyant range of this correspondent. It could lead to a long and bitter struggle, to a split in the trade union movement, and to a strong anti-Labor swing in next year's federal election.

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Labor Sees Good Omen In U. S. Election

The American presidential election captured much public interest here because of the unexpected result and because of local attempts to translate your main party labels into ours. Those who are overanxious to prove something declare that your Democrats are equivalent to our Labor supporters, and your Republicans to our Liberals. The theory is that just as your Truman surprisingly defeated Dewey in 1948, so will our Chifley confound the newspapers by trouncing Menzies in 1949.

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Says Natives Will Eventually Have Representation

Replying to criticism expressed at meetings of the U.N.'s trusteeship council, E. J. Ward, Australian minister for external territories, said recently that his policy for New Guinea and Papua is to have whites and natives working together and respecting each other. "When the natives can be trained to do jobs as well as whites, I want to see them get the same pay, without class or color discrimination," he said. "I aim to train the natives to govern themselves, and shall soon introduce a bill to provide for native representatives in the legislative council which governs Papua and New Guinea. They will begin as government nominees, but later representation will be expanded until the natives vote for their own nominees."

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Are Rabbits Worth Their Keep?

Now that our dollar earnings have become so important, the rabbit is being sharply interrogated to see whether he is friend or foe, producer of revenue or ruin. Grazers estimate that 90,000,000 rabbits are caught every year in Australia. But 10 rabbits eat at least as much as one sheep. Therefore, on the pastures where those rabbits frolicked, 9,000,000 sheep could have sedately grazed, and the dollar value of their wool would have been half as much again as the rabbit fur we send you. However, sheep-shearers who can make up to $300 a week rabbiting show no interest in stooping to accept a lower figure at their old jobs. The sequence, apparently: more rabbits, more fur felt hats, more soil erosion, less grass, fewer sheep, fewer shearers, fewer dollars with which to buy more hats. On this evidence, the rabbit is just one more of those subversive elements whose liquidation has thus far been regrettably delayed.

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And So Forth

The representatives of six missionary societies working among our aborigines in the Northern Territory have been told by the government that it will examine sympathetically their requests for additional money to enable them to undertake more welfare work — educational, medical, industrial — for the natives.

L. J. Harris of the Church Missionary Society (Anglican) has translated the Gospel of Mark and the Epistle of James into Nunggubuyu, a language spoken by some of the aborigines in northern Australia.

Gordon Palmer, formerly president of the Baptist seminary in Philadelphia, has come here at the invitation of Australian Baptists to assist in their "Christian Commonwealth" crusade.

The Victoria government's "Burbanks" are rejoicing in the success of "Insignia," the drought-resistant wheat which they have bred and which has been sown on more than 1,000,000 acres in the northern areas of the state, where the annual rainfall is seldom more than six inches.

ALLAN T. MCNAUGHTON.

Council Endorses Civil Rights Plan

Wisconsin Church Group Seconds State Commission's Request for Place in Legislative Budget

MADISON, WIS., Dec. 1.—At its quarterly directors' meeting last month, the Wisconsin council of churches endorsed by virtually unanimous vote the request made recently by the governor's commission on human rights for a place in the state budget shortly to be presented to the legislature. Heretofore the commission has operated on the basis of private support and volunteer help, although it is officially appointed and occupies office space in the state capitol. Tom Fairchild, new state attorney general, has asked budget provision for one assistant who will devote his time to human rights concerns.

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'Red Dean' Speaks In Madison

At a meeting sponsored Nov. 22 at Central high school auditorium by a citizens' committee of 30, including 9 clergymen, Dean Hewlett Johnson of Canterbury commended the Soviet Union for its social security and medical programs. He observed that Russia holds less territory abroad than it did in 1913, whereas the United States has more than 400 airbases abroad. In a question period, the dean declared that forced labor camps in the U.S.S.R. are less confining than prisons in Britain. Many listeners felt that he presented an overly optimistic view of the Soviet experiment, but agreed that his right to speak should be defended and that Americans need to hear, among the frequent denunciations of Russia, a friendly voice on behalf of those with whom our relations are strained. The *Wisconsin State Journal* called the visitor a "nuisance and a fool," and the national commander of the Veterans of Foreign Wars, a local resident, is reported to have said that the newspaper had not put it strongly enough.

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Rural Problems Gain Attention

The national rural life conference sponsored by the Roman Catholic Church at LaCrosse this fall suggested that a Catholic agricultural college be founded in the southwest part of Wisconsin to serve this state, Iowa and Minnesota. Up to now the church has not entered the field of agricultural or mechanical education. In mid-October Lutheran rural pastors met for a conference planned in cooperation with the University of Wisconsin. They heard T. F. Gullixson of Luther Theological Seminary, St. Paul, declare that the rural church and the rural school form the backbone of the community, and that both must be preserved if farming areas are to forge ahead. The agricultural college of the state university is carrying on an effective program in rural sociology, which includes summer conferences for religious workers who serve rural areas. The college recently acquired a new dean, R. K. Froker of the department of agricultural economics. His immediate predecessors,

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Van Dusen Addresses University Students

Religious trends among students of this college generation were discussed by Henry P. Van Dusen, president of Union Theological Seminary, New York, at a reception given recently by the united student fellowship (Congregational Christian-Evangelical and Reformed) at the University of Wisconsin. Dr. Van Dusen observed that while the cruelties of war have disturbed students and made many of them "wistful for a faith," they are handicapped because they have almost no knowledge of the Scriptures, so that biblical allusion in teaching is almost useless, and because they have little apologetic background for a Christian faith.

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Milwaukee Adopts Work Of Settlement

The University settlement on Milwaukee's south side is now a part of the city's municipal program. Much of Wisconsin's liberal social legislation is said to have been grounded in the observation and experience of Herbert Henry Jacobs, who organized the settlement after seeing the result of the work of London's social settlements while a student at Oxford. Mr. Jacobs, who served as warden of the settlement from 1902 to 1930 and worked closely with the late Graham Taylor of Chicago, graduated from the University of Wisconsin in 1893. He played football for four years at the university, was captain of the first crew there, organized the athletic association and preached in near-by Congregational churches.

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And So Forth

Commenting in mid-September on the Amsterdam Assembly under the caption, "Confusion Out of Amsterdam," the *Milwaukee Journal* declared: "Once again the leaders of world Protestantism . . . let dialectics and philosophy blind them to cold, hard facts. Once again, seeking clarification, they found confusion. . . . Here was one of the world's opportunities missed."

The state council of churches is sponsoring and assisting in preparing a 15-minute "Religion in the News" broadcast each Thursday evening over WKOW, newest and most powerful radio station in Madison.

When the debating society at the University of Wisconsin was recently left $5,000 in the will of John R. Richards, '97, noted football player and coach, that defunct organization had to be resurrected to receive the bequest. Mr. Richards had belonged to the society as a student. Meanwhile, an average of 45,000 persons gathered in the football stadium whenever this year's none too successful team played.

ALFRED W. SWAN.

Heifers Go to D.P.'s In Venezuela

The Heifer Project of New Windsor, Md., has accepted an invitation from the Venezuelan government to ship 200 heifers to the reception center at El Trompillo, where from 2,000 to 2,500 displaced persons wait until farms are allocated to them by the government.

Scottish Housing Shortage Critical

Churches Disturbed over the Resulting Lowered Family Standards; Units Needed Total 500,000

EDINBURGH, Nov. 22.—The churches of Scotland, as well as all serious citizens, are profoundly disturbed at the widespread domestic unhappiness and lowering of domestic standards which have resulted from the housing shortage, the nation's most outstanding problem today and also a spiritual one of the first magnitude. Every minister knows personally of tragedies caused by cramped living. Linked with the problem is the rapid increase in tuberculosis cases, aggravated by the shortage of nurses and hospital beds. Overcrowding here is five times worse than in England. Energetic public and private effort would have had the matter well in hand but for the war. The immediate target is 200,000 new houses, of which only about one-third have been built. However, 500,000 are needed to accommodate 2,000,000 persons, nearly half the population of Scotland. There seems no light ahead, for numerous marriages and a rapid population increase mean that building is not substantially overtaking the needs. Many of the new houses will be within reach of existing churches, but new buildings must be provided for 100 parishes with a population of 10,000 each. An appeal for $5,000,000 has been made to take care of this need, but a much larger sum will eventually be required.

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Scottish Missionaries Remain in Mukden

The Communist tide in Manchuria has engulfed Mukden, where a band of Scottish missionaries, headed by Principal Findlay, is still at work. The Manchurian mission is dear to Scottish hearts; in the past 80 years remarkable achievements in evangelistic, educational and medical work have been recorded there. Degrees from Mukden Medical College, founded by Dr. Christie, are recognized in this country as of university standard. It remains to be seen how far the heroic band will be permitted to continue their task. Communism permits no Christian "propaganda," but does not necessarily suppress Christian institutions provided they carry on their activities within stated limits. Such, at least, has been the experience in China, where the Communist groups include some former Christians who have joined because they see no other way of overthrowing corrupt and inefficient administrations. Where such men have some authority, conditions are reported to be somewhat more reasonable.

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Two Prominent Scottish Churchmen Die

By a strange coincidence there recently died on the same day two eminent Scottish churchmen, Louis Phillips, principal clerk of the General Assembly of the Church of Scotland, and James Taylor Cox, whom he succeeded in that office. Dr. Phillips was a sagacious, kindly, capable man, deeply interested in administration. Dr. Cox, 20 years his successor's senior, had been recognized as the greatest living authority on Scottish church law and procedure. His massive *Practice and Procedure of the Church of Scotland* is the standard textbook on the subject. He was a shrewd, hard-working man, with a tenacious memory. He could hit hard, and those he did not suffer gladly were not always fools, but his courage was beyond doubt, and he was always ready to put his wisdom at the disposal of those who sought it. It must be given to few to have their own written authority successfully quoted against them in an Assembly debate, but to the amusement of all, including, after a startled pause, even himself, this had on one recent occasion happened to Dr. Cox.

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McKenzie Delivers Croall Lectures on Hinduism

John McKenzie, formerly principal at Bombay and moderator of the General Assembly of the Church of Scotland, recently delivered a series of Croall lectures on "Christianity and Hinduism" which attracted wide attention. "My own conviction is that in Christianity and Hinduism we have two alternative religions," said Dr. McKenzie. He explained that it is not possible to merge one into the other, or to synthesize them into some higher unity; they represent two attitudes toward life, both impressively important. There is a Hindu tendency, he said, to regard the missionary movement as nothing more than an ecclesiastical wing of the imperialist movement, and a Christian as one who does his best to follow the customs and example of the European. Dr. McKenzie declared that the educated classes of India have great reverence for Jesus, but little disposition to recognize the church. He said there are historically minded Indians who point to the failure of Christianity in the lands which have adopted it and to the fact that it has not prevented wars, social injustices and personal misconduct: but, he added, Christianity would not have survived if this were the whole truth about it.

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And So Forth

The death of Sir Iain Colquhoun of Luss, who served as high commissioner to the General Assembly of the Church of Scotland, was a loss not only to Loch Lomondside but to all Scotland, for he was deeply respected as a man of public spirit, high character and attractive personality.

George S. Duncan, head of St. Mary's College, St. Andrews, has been nominated moderator of the Church of Scotland. As professor of biblical criticism he has won a wide reputation for scholarship. Only the other day he was elected president of a newly formed international society of New Testament scholars. He has thrown himself into the practical work of the church, notably in the field of education.

Scottish Episcopalians are recalling in this year of Lambeth that it is just 200 years since Samuel Seabury graduated from Yale and began his medical training in Edinburgh. After the American revolution, Seabury accepted the plea of churchmen in the United States to become their bishop, but he tired of waiting in London, where there were difficulties, legal and otherwise, in the way of his consecration for a diocese overseas. So he came north.

where the Scottish bishops, less tied to Parliament, consecrated him. For the Scottish Episcopalians it was a landmark, marking the beginning of the expansion of their communion overseas as an organized church.

INNES LOGAN.

Norse Church vs. State

Lay, Clerical Leaders Meet to Discuss Matter for First Time Since War

ROSKILDE, DENMARK, Nov. 22.—The relation between the Norwegian church and the state was discussed recently at Oslo at the first meeting to be held for that purpose since the end of the war, and the 16th in the past 75 years. Present were 150 lay and clerical representatives from all over the country. The voice of the layman, which increased in importance during the occupation, was heard more powerfully at this meeting than at previous ones. The fact that all final ecclesiastical decisions must be taken by the state, since the Norwegian church is an established one, led Bishop Schjelderup of Hamar to argue strongly before the meeting for the severance of such ties and the creation of a free church. His proposal, however, did not go through. The delegates devoted much time to discussing the influence of the diocesan council, which has the power to appoint all pastors. Each diocese's council is made up of the bishop, 2 pastors and 4 laymen. Over these councils is the church council, highest power in the Norwegian church under the government. It consists of 3 of the 7 bishops, 6 pastors, 2 theological professors, 1 lawyer and 13 other laymen.

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Finnish Church's Decision On Divorce Attacked

The decision of the Finnish church at its recent General Synod to sanction the remarriage of divorced persons by pastors only for "extremely weighty" reasons [see The Christian Century for Nov. 24] has aroused lively discussion in Finland. The Communists are shouting in their press that by this decision the church has "returned to the dark times of the Middle Ages" and placed herself above the laws of the state. They add that if the state makes it possible for people to be divorced almost without any exception, the church will have to adapt herself to the situation. There is much interest throughout the Scandinavian churches in the ruling of the synod that hereafter the representation in the "diocesan meetings" which lead up to the "church meetings" shall be 3 to 2 in favor of laymen. The majority of the members of the church meetings are already laymen, and have been so since the Finnish church laws of 1867 were established.

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Hold Danish-German Conference In South Slesvig

On the initiative of the Danish Ecumenical Council, German and Danish church leaders from the districts on both sides of the Slesvig border attended a conference this month in Snoghoj, Denmark. From each side of the border came 2 bishops, 5 deans, 1 professor, 5 pastors and 2 "minority pastors" (from the Danish minority in south Slesvig, Germany, and from the German minority in north Slesvig, Denmark). To each of the rooms set aside for the delegates were assigned a German and a Dane. Each day began and ended with devotions. Lectures and debates were featured, with opportunities for discussion between sessions.

• • •

And So Forth

The shortage of pastors in Sweden has necessitated some drastic measures. For instance, at Ullstorp in Skane, the bishop has granted temporary permission for a schoolteacher to fill a pulpit vacancy, and at Vastra Alstad in the same province, a 19-year-old clerk is preaching. Neither has university training.

In the Faeroe islands, Danish territory north of Scotland, where the favorable economic conditions prevailing during the war brought about many spiritual conflicts, a great religious revival is now in progress. It has been furthered by the recent visit to the islands of President Bartholdy of the Danish church's "revival wing" (Inner Mission), who spoke three times a day for four days in Thorshavn, the capital.

The Swedish Evangelical Lutheran Zulu Church has elected as its bishop Dean Sundgren of the Mnene missionary station in Southern Rhodesia. The new bishop, 48 years of age, has been on the mission field since 1927.

The Danish Missionary Society is much concerned about Pastor Rasmussen, its missionary in Mukden, Manchuria, who

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has been in poor health for some time. A cablegram from Peiping, dated Nov. 2, says that although Mukden has fallen to the Communists, the college has not been evacuated, and that Rasmussen, together with 11 Scots and 5 Irishmen, is still there.

K. E. JORDT JORGENSEN.

Establish Foundation for Japanese University

The Committee for a Christian University in Japan has been superseded by the Japan Christian University Foundation, which, sponsored by the Federal Council and the Foreign Missions Conference, will carry on a campaign for funds to establish in Japan an international, nonsectarian university of graduate standing. From April 18 to June 5 the drive toward a goal of $10,000,000 will be conducted. Ralph E. Diffendorfer, foreign secretary of the Methodist Board of Missions and Church Extension, is chairman of the foundation; John Smith, vice-chairman; and Mrs. Charles H. Sears, secretary. A 350-acre site for the university has been selected in Mitaka, 15 miles west of the center of Tokyo.

Youngdahl in Atlanta

Minnesota Governor Addresses 6,000 At Reformation Day Service

ATLANTA, Nov. 24.—Atlanta's Reformation Day observance was postponed until Nov. 21 so that the principal speaker, Gov. Luther Youngdahl of Minnesota, could attend. The 6,000 persons who gathered for the service at the city auditorium applauded the governor's declaration that the best way to fight communism is with Christian principles, and that this could be done if churchmen today were half as devoted to righteous conviction as were the fathers of the Reformation era. Other speakers on the program were Gov. Herman Talmadge and Methodist Bishop Arthur J. Moore. Louie D. Newton was chairman of the committee on arrangements for the observance.

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Georgia Baptists Vote Increased Funds

At its 127th annual session here last week, the Georgia Baptist convention adopted a 1949 budget of $1,022,000 for the denomination's cooperative program. One-half of the distributable funds will go to the work of the Southern Baptist Convention. The sum represents an increase of $135,000 over the budget for the current year. Spright Dowell, for the past 21 years president of Mercer University at Macon, was elected president of the convention, succeeding Columbus Roberts, layman from Columbus.

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Holds Communities Get Crime They Deserve

In an address to the Georgia citizens' council recently, G. Howland Shaw of New York, chairman of the National Conference on Prevention and Control of Juvenile Delinquency, declared that "every community has the crime it deserves." He argued that it is folly to discuss the role of the home without considering physical housing, to expect miracles from formal religious training without example, and to hope for panaceas from schools "where the pay and prestige of teachers are a national scandal."

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And So Forth

The Atlanta regional meeting in the series being sponsored by the Home Missions Council and the Foreign Missions Conference of North America heard an appeal for $1 billion in new funds for mission work within the next five years. Fifteen hundred Methodist ministers and laymen attended a mission rally during the day, and the program was presented to a large interdenominational group in the evening.

At the 99th annual convention of the Christian churches of Georgia, held last week in Macon, Charles F. Schwab of Decatur was elected the group's new president.

Fred Wiggins of Albany was elected president of the Catholic laymen's association of Georgia at the annual convention in Brunswick. The southern regional conference of the Catholic Press Association, meeting in Atlanta recently, re-elected as chairman Msgr. Thomas J. Prendergast of Little Rock, Ark.

JOHN J. HURT.

Czech Sunday Schools Show Increase

According to a report to the Ecumenical Press Service from Secretary Adolf Novotny of the Sunday School Association of Czechoslovakia, Sunday schools in that country have registered a marked increase in the past year. Greatest gain was in the Czech Brethren schools. More than 500 Sunday school teachers and youth workers attended a teachers' training camp held at Comenius during the summer.

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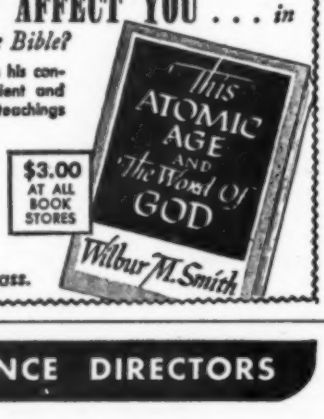

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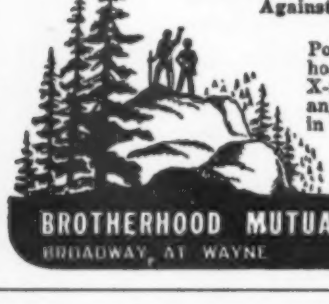

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Hits Desecration Of Thanksgiving

Norman Vincent Peale in Sermon Points to New York Christmas Parade as Sign of Commercialization

NEW YORK, Dec. 2.—At a Thanksgiving Day service in the Marble Collegiate Church on Fifth ave., Norman Vincent Peale, pastor, lashed out at the "desecration of the spirit of the day" by the staging that morning of the Macy Christmas parade, for which millions lined the streets. Dr. Peale pointed out that the President had designated the day for "thanksgiving to God in your respective places of worship," but that the parade was put on at exactly the time scheduled for services of worship throughout the city. He insisted that this was sacrilege and commercialization. Many churches were thronged for services held during the day, and various communities sponsored union services. Members of Central Presbyterian Church and of the Central Synagogue joined worshipers at Christ Church (Methodist), where the sermon was given by Ralph W. Sockman, host pastor.

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Stuber Calls Bishops' Statement 'Biased'

The statement of the Roman Catholic bishops of America severely criticizing the Supreme Court ruling in the "Champaign case" was assailed here this week by Stanley I. Stuber, leader of the Baptist World Alliance who spoke as chairman of the World Commission on Religious Freedom. He called the statement "apparently a propaganda instrument of the worst kind," and said that anyone who has read both the decision of the court in the case and the bishops' document "will see at once that the latter is biased and misleading." He was willing to accept the principle of criticism, he said, but "to accuse the Supreme Court as ruling in favor of an 'omnipotent state' is a dangerous procedure; it comes near to being subversive doctrine." Dr. Stuber concluded that the bishops "instead of building up a case against secularism in education are, in fact, laying the ground for public support of their own parochial school system."

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Fraternities to Continue Exclusion of Negroes

A spirited clash on the question of racial discrimination developed at the national interfraternity conference held here last week end. Although a strong minority favored permitting all students to join college fraternities regardless of religion or race, the vote on each issue raised was against breaking down present barriers. It was finally decided to turn the matter back to local groups for discussion, with decision to be made at next year's meeting. On the question of the national organizations' permitting local chapters to decide for themselves what to do, the vote was 19 for, 44 against. Greater opposition was expressed to the proposal that Negroes be admitted to white fraternities. Fraternity membership is at an all-time peak—1,148,468 among students and alumni, an increase of 38,533 over last year. Undergraduate chapters number 2,647 in contrast to last year's 2,523.

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American Bible Society Adopts Large Budget

At the annual meeting of the advisory council of the American Bible Society, held at Bible House in this city Tuesday, a budget of $4,035,925 was adopted as the minimum requirement of the year. Pleas for Scriptures in needy countries throughout the world were heard; the proposed budget will supply but a portion of the Scriptures requested. At the noon luncheon speakers were Army Chaplain Ivan L. Bennett; Paul C. Empie, executive director of the National Lutheran Council; Takuo Matsumoto, pastor from Hiroshima, Japan; and Eugene Nida, secretary in charge of the society's translation work.

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Laymen Hold Industrial Relations Institute

The opening program in a six-session industrial relations institute being sponsored for Presbyterian laymen was held Monday evening. Lois B. Hunter, deputy state commissioner of labor and a member of Fifth Avenue Presbyterian Church, discussed the human relations document adopted at the Amsterdam Assembly. Esther D. Longstreet, an attorney, spoke on the social creeds of the churches. Other speakers were Caroline Simon of the state commission against discrimination; William Gibelman, Arthur Gagnon and George Ostrow of the state department of labor; Herbert E. Kirmmsa, assistant deputy superintendent of banks in charge of credit unions; and Richard W. Hfll of the state housing division.

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And So Forth

On Sunday 200 young people, mostly of high school age, attended a youth conference held at Calvary Presbyterian Church "for all Staten Island young people." Seminar sessions were entitled "Looking for Ourselves" and the report session, "What We Saw." Speaker at the evening session, "Looking Beyond Ourselves," was Edwin J. Lukas, executive secretary of the Society for Prevention of Crime.

Representatives of Boy Scout units from all parts of Queens attended the second annual dinner sponsored recently by the Protestant committee on scouting of the Queens federation of churches.

J. HENRY CARPENTER.

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Churchmen Speak On Human Rights

Illinois Seminar on Legislation Urges End to Unfair 'Loyalty' Steps, Labor-Management Strife

CHICAGO, Dec. 3.—The discontinuance of the House committee on un-American activities and the elimination of procedures denying adequate protection to public employees charged with "disloyalty" were demanded by the human rights section of the second Illinois churchman's seminar on legislation and government at its meeting in First Presbyterian Church here Nov. 29-Dec. 1. The seminar, which brought together 170 delegates from 14 denominations in all parts of the state, was sponsored by the Illinois church council, the Illinois council of churchwomen, the council of churchwomen of Greater Chicago and the local church federation. Among the speakers were Senator-elect Paul Douglas, Emily Taft Douglas, Mayor Martin H. Kennelly, Harold E. Fey, Norman Thomas, Kermit Eby, Dean John B. Thompson and Charles F. Boss, Jr. The human rights section also urged the churches to seek a new bill admitting at least 500,000 D.P.'s, including "a fair number" of non-Europeans, and eliminating "the discriminatory provisions" in the present bill. It called for strong federal and state FEPC laws.

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Ask Legislation to Replace Taft-Hartley Law

The industrial relations section of the seminar called upon representatives of organized labor and of management to consult with government officials in the drafting of new legislation to replace the Taft-Hartley law. It stated that the new legislation should "reaffirm the principles of free collective bargaining, undergird the respective rights of workers, managers, investors and public, and lay a firm groundwork for an era of labor-management peace and justice." It urged churchmen to work for the extension of the Social Security act to cover millions of workers not now included, and advocated raising the minimum wage and strengthening the department of labor by restoring services taken from it.

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Methodist Peace Commission Warns on Marshall Plan

A warning against permitting the Marshall plan to become a "military lend-lease program for rearming western Europe" was issued by the Commission on World Peace of the Methodist Church, meeting in the First Methodist Church, Evanston, Nov. 9-10. The commission also demanded the restoration to civilian leadership of the policy-making powers of our government. Ernest F. Tittle, pastor of the host church, was elected chairman of the commission, succeeding Ralph W. Sockman. Charles F. Boss, Jr., was renamed executive secretary.

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Churches Join in Demand For New Building Code

Church groups here are joining with numerous civic organizations in an effort to secure a new and modern building code. A citizens' building code committee has been formed, headed by Henry Heald, president of Illinois Institute of Technology, and Andrew C. Ivy, vice-president of the University of Illinois. The present code makes it difficult for citizens in the average income group to build their own homes and almost impossible for persons in the lower income groups to do so. Working men generally cannot afford a union-built house. The building trades interests and the building trades unions are united in attempting to block the effort to secure a new code.

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Hold Interfaith Seminar for Medical Workers

Doctors were warned against thinking that medicine is self-sufficient in a three-day interfaith seminar for medical students, doctors and nurses held in Chicago's huge medical center on the near west side. Dr. Herbert A. Ratner of Loyola University's Stritch school of medicine said that doctors must stop thinking of themselves as gods and must begin to realize that they are human instruments cooperating with God, the Supreme Physician. E. Stanley Jones was Protestant leader of the seminar and Norman H. Diamond of Temple B'nai Jehoshua represented the Jewish faith.

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Niebuhr Appeals for 'Responsible Self'

The trouble with the Kinsey report is that there is no responsible self anywhere in that analysis of the sexual behavior of the American male, Reinhold Niebuhr told his Chicago Sunday Evening Club audience Nov. 14. Speaking on "The Christian Faith and the Mystery of Selfhood," Dr. Niebuhr said that modern scientific determinism completely ignores the "responsible self," and warned that man finds his true self only in loving relation to his fellows.

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And So Forth

Louis L. Mann, outspoken rabbi of 87-year-old Sinai Congregation and advocate of planned parenthood, compulsory marriage education and other progressive causes, was paid tribute by the mayor and top religious leaders of all faiths on the completion of 25 years in his present pastorate here on Nov. 28.

The new St. Andrew Presbyterian Church was dedicated in impressive ceremonies Nov. 21. Paul S. Johnson, executive secretary of the Chicago presbytery, gave the address. P. W. Bryngelson is the pastor.

In recognition of the 30 years' membership in the Chicago tract society of George L. Robinson, during most of which time he served as president of the board of directors, the organization has created a new office and elected him president emeritus.

Registration for the autumn quarter at Garrett Biblical Institute, Evanston, totals 348, including 100 veterans and 47 women. Twenty-three students are from 16 foreign countries. The incoming class totals 143.

William C. Rasche, Jr., for five years assistant pastor at First Methodist Church, Evanston, became minister of Cuyler Avenue Methodist Church in Oak Park Dec. 1.

Boys' choirs of 12 Episcopal churches united in choral festivals at St. Mark's Church, Evanston, and St. Paul's Church, Chicago, on Nov. 28.

VIRGIL E. LOWDER

Ponder Future of Churches in China

Some Leaders Would Evacuate Work to South; Others Favor Staying on Under Communist Regime

NANKING, Nov. 17.—The American embassy has advised Americans in north China that persons not engaged in essential tasks probably should take the opportunity to evacuate while transportation is still available. Many missionaries with small children have left Peiping, Tsintsin and Nanking to crowd into Shanghai. The dependents of the American army advisory groups are being evacuated. A major problem facing persons remaining in inland cities is the shortage of food and fuel.

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Church Leaders Discuss Future Course

In the midst of these hectic days, important national church meetings have been held. Delegates to the biennial meeting of the National Christian Council heard speakers urge the church to remain steady and courageous. Missionaries and native church leaders are discussing how to continue their work if more areas of the country come under Communist control. Some think that Christian institutions should be evacuated to south China, but many Chinese feel that it is impossible to run away from the present situation. It is entirely possible that many missionaries will remain at their posts even though the Communists assume control. Recent events indicate a more conciliatory attitude on the part of Communists toward the church, although no one dares to prophesy how long such a policy will continue.

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Nationalist Forces Suffer Tragic Defeats

After weathering the worst crisis in the history of the central government, President Chiang Kai-shek has emerged with a strong determination to continue his drive to exterminate the Communist opposition. However, the events of the past few months make this appear a hopeless undertaking. The country has gone through weeks of despair and disintegration of public morale. The Nationalist armies in the northeast have been routed from all major strongholds, leaving Communists in control. Defection on the part of large army divisions contributed to the defeats, one result of which has been to release Communist troops for a push southward into central China, where even Chiang's capital has been endangered.

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Plans for Economic Reform Collapse

Even more serious than military defeat for the government has been the collapse of the economic reforms instituted Aug. 19, when new currency valued at $4 gold yuan to U.S. $1 was issued and commodity prices were frozen. The people were required to turn in all U.S. currency, gold bars and silver coins in exchange for gold yuan dollars. Having little faith in the new money, they engaged in a buyers' stampede to turn it into goods. Real-estate values skyrocketed, shelves were denuded, rice shops closed their doors and farmers refused to bring their produce to market. In Nanking and Shanghai repeated food riots occurred, with shops burned and some people killed. The government eventually resumed issuing rice on a ration system, and the immediate tension was eased. However, it has been forced to abandon many of its stringent regulations on price control and on the possession of foreign currency and silver dollars. The value of the gold yuan has started an inflationary spiral with the announcement of a new rate of exchange. Black market men now quote $100 gold yuan to U.S. $1. It is believed that unless the government can restore confidence in its economic system the Chiang regime cannot endure.

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Plan Expansion of Bible Distribution

Plans are rapidly taking form for strengthening the indigenous approach to the printing and distribution of Bibles in China, according to Ralph Mortensen, China secretary of the American Bible Society. At a conference held early this month by representatives of the society, the British Foreign Bible Society and the United Bible Societies of the world, plans were drawn up for a China Bible Society, which will supersede the China Bible House, *ad interim* organization. The first edition of 5,000 copies of the Nasu New Testament, printing of which began on the eve of Pearl Harbor, has just come from the press. Translation of this Testament, intended for the tribal peoples in western Kweichow, where the Church of Christ in China and other mission groups are at work, was made by the China Inland Mission's late Gladstone Porteous. Missionary David Smith, who works among the 20,000 Christians in the Nasu tribes' area, tells of one old deacon who walked 50 miles to get a copy of the Testament. He sat down on the Smith doorstep and began to read. The next day when the missionary started off on a week-end preaching journey, the old man was still sitting there reading, and he was still at it when Mr. Smith returned.

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Bible Scholar Returns After Study Abroad

Bible society leaders have welcomed back to China Lü Chen-chung, who in 1946 published the first draft of a New Testament translated from the original Greek into Chinese. Dr. Lü, a professor at Yenching University's school of religion, brought Chinese and missionary leaders the latest information on Bible translation work being done in the U.S. and England. He has spent the past two years studying Hebrew and other biblical languages at Union Theological Seminary in New York and at Cambridge on scholarships provided by the American Bible Society and the British and Foreign Bible Society. Secretary Mortensen, who visited the northwest provinces this summer, hopes that a full-time secretary may be named to open work in Lanchow, covering the adjacent areas of Sinkiang, Tibet and Outer Mongolia.

HERBERT L. MINARD.

[EDITOR'S NOTE: A letter from Mrs. Minard received after the above correspondence arrived informs us that Mr. Minard, who

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has been ill for two months with jaundice, has been flown to a hospital ship at Tsingtao, and that they will probably leave soon for the U.S. Mr. Minard has been pastor of the Union Church in Nanking.]

FEDERAL COUNCIL MEETING

(Continued from page 1371)

of American Christianity than the "message" issued at Amsterdam. Its subdivisions are: "Security and Almighty God," "Peace on Earth and Christ the Reconciler," "Moral Stamina and the Holy Spirit" and "Life's Meaning and God's Kingdom."

A move was later made to get the biennial meeting to approve a motion stating that the creedal basis of the Federal Council has the same meaning as that of the World Council, which is a fellowship of churches holding belief in "our Lord Jesus Christ as God and Savior." The executive committee of the council had formally stated that there is no difference between the Federal and World councils on that point. Because of a prolonged discussion in the Reformed Church of America during the past biennium on this matter, this meeting was asked to clear up the point. It did so by voting that the council's position "is in full accord with that of the World Council of Churches." When a Reformed Church delegate attempted to get this meeting to initiate steps to revise the council's constitution in this direction, he was voted down. Dr. L. W. Goebel of the Evangelical and Reformed Church warned the meeting that the practice of voting "interpretations" without amending the constitution is dangerous and "likely to lead into all sorts of metaphysical discussions."

Charles P. Taft, retiring president of the council, observed during an address that the meeting of the council ought to be recognized as the most important thing happening in America. One reason it was not so regarded, he said, is that the churches live in a little world by themselves and do not clearly witness to the theological insights needed by their members in everyday life.

Calculated Indiscretion?

Ambassador Leighton Stuart was unable to leave China to address the council, but sent an address which was read to a large public meeting by Roswell P. Barnes, associate secretary. One sentence from the address was taken by some to be a "calculated official indiscretion" by which our government was stating its position on aid to China. The sentence reads: "No Asiatic government can hereafter hope to neutralize the Communist menace unless it is able to concern itself with the welfare of the common people as has never been done in the past. But this involves a moral and spiritual revolution, first of all in ideas and then in the purpose and power to apply them."

Several delegates spoke indignantly to this reporter about the "slur" and "disrespect to the Federal Council" manifest in the fact that the Methodist board of bishops held a meeting of their own at the same time and within two blocks of the Federal Council meeting. A group photograph of the bishops appeared in a Cincinnati paper during the council meeting. Otherwise they were generally invisible, except when one or another appeared briefly on the program.

In its last hours, with attendance halved, the council hastily considered several resolutions. One of these condemned the efforts being made to re-establish relations with Franco Spain. It was approved "in principle" and referred to the executive committee. A rebuke to the House un-American activities committee was referred also.

President of the Federal Council for the next two years is John S. Stamm of Harrisburg, Pa., bishop of the Evangelical United Brethren Church. The vice-president is Mrs. Douglas Horton (née Mildred McAfee, former president of Wellesley) of the Congregational Christian Churches, the first woman to hold that office.

There were 222 delegates of churches, 40 alternates and other people to a total number of 545 in attendance at this meeting.

The Church Roll

L. S. Albright, assistant secretary in the New York office of the International Missionary Council, has resigned to become director of the Canadian School of Missions in Toronto.

Jacques Maritain, French Catholic philosopher who recently resigned as French ambassador to the Vatican and is now lecturing at Princeton, was awarded the Leo XII medal of 1948 for his "outstanding contributions to Christian social education." The presentation was made by Auxiliary Bishop Bernard J. Sheil of Chicago on behalf of the Sheil School of Social Studies.

Second prize of $500 in the Institute for Religious and Social Studies' contest for essays on the problems of group adjustment went to Stewart G. Cole, executive director of the Pacific coast council on intercultural education, Los Angeles. His paper was titled: "The Cutting Edge of Democracy: the Direction of Its Social Growth." First prize went, as previously announced, to Milton M. Gordon of the University of Pennsylvania.

At the ninth biennial convention of the American Lutheran Conference in Detroit early in November, Lawrence M. Stavig, member of the Evangelical Lutheran (Norwegian) Church and president of Augustana College, Sioux Falls, S. D., was elected to his second two-year term as president.

Edwin E. Aubrey, president of Crozer Theological Seminary, Chester, Pa., and professor of Christian social philosophy in that school, has been appointed professor of religious thought at the University of Pennsylvania. He will join the university faculty at the beginning of the 1949-50 term.

Etienne Meyer, manager of the Protestant Seminary in Paris, has been elected bishop of the Paris synod of the Lutheran Church of France, succeeding Francis P. Wheatcroft, who died in July.

Harry S. Jones, who for the past few years has been director of the Louisiana-Mississippi area for the National Conference of Christians and Jews, has been appointed to serve on the staff of Gen. Lucius D. Clay in Germany as religious affairs specialist in the department of education and cultural relations.

William G. Walker, for four years past

of Felix Memorial Baptist Church, Lexington, Ky., was elected executive secretary of the Kentucky council of churches at its first annual meeting in Louisville Nov. 18.

As a cooperative project, the National Lutheran Education Conference and the National Lutheran Council's division of welfare are sponsoring the bringing of professors from displaced persons' camps in Europe to serve on American college and university faculties. First two to arrive were Arthur Voobus, formerly at the University of Dorpat in Estonia, who will be professor of church and New Testament history at Chicago Lutheran Seminary, Maywood, Ill.; and Jacob Primanis, formerly head of the department of anatomy at the University of Latvia, who will become professor of anatomy at the University of Pittsburgh's school of medicine.

Philip N. W. Strong, Anglican bishop of New Guinea, arrived late in November to start a six-week speaking tour arranged by the National Council of the Protestant Episcopal Church.

George M. Gibson, editor of publications for the Pilgrim Press, has been appointed professor of homiletics at McCormick Theological Seminary, Chicago.

Argentine Pastors Study at Annual Institute

Under the auspices of the Protestant faculty of theology in Buenos Aires, 100 pastors from 12 denominations in Argentina and Uruguay attended the 16th annual summer course of study offered by the faculty in the capital city. "The ministry in the face of the world of today" was the subject of the course; it was presented by pastors from Methodist, Lutheran, Mennonite, Reformed and Disciple churches. A report to Ecumenical Press Service says: "Discussion following a lecture on the world church showed that the older pastors are strongly attached to their particular denominations, even while they approve of interconfessionalism; but the younger pastors hope to see the day when the denominations will be replaced by one single Protestant Church of Argentina and Uruguay."

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Current Feature Films

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Fighter Squadron (War.) *Drama* celebrating the daredevil exploits of a group of escort pilots based in Britain during the air drive that preceded the European invasion, its emphasis on their comradeship, their drinking by night, their undisciplined maneuvers by day—through which they win glory, but are the despair of the "brass." Fulfills its *frank purpose to thrill* with beautiful technicolored shots (some of them documentary) of planes in combat. War in this film, which probably presages a resurrection of combat releases, is just one mad and glorious adventure. M,Y,C

Kiss the Blood off My Hands (Univ.) Joan Fontaine, Burt Lancaster, Robert Newton. *Drama.* Veteran, unable to bridle neurotic violent reaction to authority, accidentally kills bystander. Fleeing, he meets gently reared girl, visions new kind of life, but is constantly thwarted. Denouement has him facing expiation with faint hope of future happiness. A *somber* theme, to which wet, dusky London setting adds appreciably. Tense, exhausting, convincing in spite of fact that characters are not too well defined, motives somewhat obscure. M

The Three Musketeers (MGM) June Allyson, Van Heflin, Gene Kelly, Vincent Price, Lana Turner. *Melodrama.* The exploits of the Dumas heroes and their leader as they try to save Louis XII and France from the evil designs of Richelieu (the Roman aspect is played down). A *rousing, athletic,* lusty rendering of the famous story, with expensive sets, color, costumes and stars. Much of it done with tongue in cheek. M,Y

When My Baby Smiles at Me (Fox) Dan Dailey, Betty Grable. *Musical.* The rise to fame of the male half of a burlesque team; when his wife ceases to wait for him, his subsequent fall to the depths of alcoholism and remorse. *Wearily repetitious* of many such films that have gone before, with a number of suggestive dances in the burlesque scenes. Technicolored. M,Y

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Life with Father, Melody Time, Mr. Blandings Builds His Dream House, Olympic Games of 1948, The Overlanders, Rachel and the Stranger, The Search, The Tender Years, Thunder in the Valley.

For Mature Audience: Apartment for Peggy, Canon City, Four Faces West, Frieda, Great Expectations, Hamlet, I Know Where I'm Going, Johnny Belinda, Pitfall, Shoe-Shine, The Snake Pit, The Treasure of the Sierra Madre. 12-15-48

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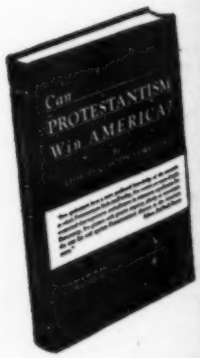
Charles Clayton Morrison



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